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America

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by Barbara Dorr Mullen

Fund-Raising

by Joseph E. Sullivan

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America

Correspondence

Catholics and Lutherans

EDITOR: Because of unusual circumstances, I did not until recently get around to reading your Aug. 31 article, "Lutherans to Study Catholic Theology." I hope it is not too late to comment, especially since I am a convert from Missouri-Synod Lutheranism.

The general effect of your article would be, I fear, to scare most Lutherans and insult many. It is perhaps a mistake, for instance, to bring up, at this stage, the Holy Father; initially, this serves no purpose but to divide the Lutherans. Let them, rather, examine first other phases, let them roam around other parts of our Catholic "estate"; then, as a result, they might later consider that maybe the "overseer" (Christ's Vicar to us) isn't as bad as they suspected.

Too, in order to win the respect of the Lutherans, we must know them and their divisions well; to blur synodical lines and various affiliations, for instance, will do us no credit. As an example, the relationship between the Lutheran World Federation and the Lutheran Church-Missouri Synod ought to have been made clearer than was done in the article. . . .

In any case, must we, at least at this point, put conversion high on our priority list, as the article seems to do? With the possible exception of talk about the papacy, nothing will, I think, chase Lutherans back to Wittenberg faster and make them stay longer.

For the moment, can't we just get acquainted? And let our handclasp be an invitation to loving, not grappling. . . .

(REV.) CLARENCE W. STANGOHR
Fort Madison, Iowa

Discrimination?

EDITOR: I have read your reprint of "NODL States Its Case," sent me in the mail. As the parent of four boys I can appreciate and sympathize with your concern for the quality of literature made available to young people. However, there is another aspect of the situation which seems to have escaped your notice.

By preventing the sale of paperbacks and magazines objectionable for children, you also make such literature unavailable to adults who cannot afford the price of hardcover books. In this matter I speak from personal experience. I cannot read the works of certain well-known authors, because I am too poor to afford expensive

books and the cheaper editions are not for sale. I might add that the same groups seem to influence our public libraries. So, in fact, my reading has been censored because of my income.

(MRS.) NATALIE MILLS
Billerica, Mass.

Parish Census

EDITOR: The article by Sister M. Ludivine (AM. 9/21) stressed the primary supernatural motivation for taking the parish census. I liked the emphasis on the fact that the census-taker can offer "first aid," and that this is really preparatory to a follow-up by the priest.

It also offers an approach to the vexing question of classifying baptized Catholics. If we can apply logical criteria to census data, we could end the arguments about the percentages of "marginal" and "dormant" Catholics. Some scientific conclusions could replace guesswork in regard to trends in the Catholic population.

JOSEPH H. FICHTER, S.J.
New Orleans, La.

Report on Unesco

EDITOR: I was particularly glad to read Fr. Graham's note on "The Pope on Lay Action in World Bodies" (AM. 9/14).

Your readers may be interested to know that the Subcommittee on International Organizations and Movements of the House Committee on Foreign Affairs issued a report in July dealing with the UN Specialized Agencies, especially in relation to Unesco. The subcommittee deals with the charges commonly made against Unesco, reveals them as pretty sad stuff, and in a nice way demolishes them.

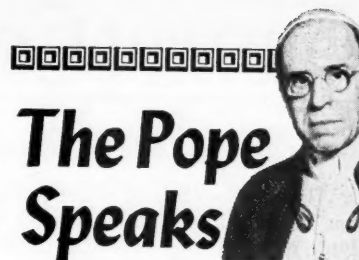
RAY MURPHY
New York, N. Y.

Scots Miss

EDITOR: I am writing to you on behalf of myself and some friends, in the hope that you may be able to find us some Catholic boys and girls with whom we can correspond in the United States.

Our ages vary between fifteen and eighteen years. We are interested in all sports, especially swimming, netball and football. We also enjoy traveling.

CECILIA M. CONWELL
13-A West Kirk St.
Airdrie, Lanarkshire, Scotland



The Pope Speaks

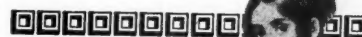
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PANTHEON

Current Comment

Integration of Catholic Schools

Where is the Catholic Church in all this ado about integrating schools in Little Rock and elsewhere? The answer is simple: the Church has already established a record, and that record, at the risk of repetition, takes on new meaning in the light of recent events.

At the annual convention of the National Catholic Educational Association in April of this year, former Senator William Benton, publisher of the *Encyclopaedia Britannica*, told assembled school superintendents:

Long before the Supreme Court decision of May 17, 1954, Catholic elementary and high schools, in area after area where segregation had long been entrenched by law and custom, began quietly opening their doors to Negroes. Thus they provided a stirring example for the public institutions.

A survey issued by NCWC on September 13, 1954, found white and colored youngsters sitting side by side in 15 of the 17 Southern States and the District of Columbia. Not all of the Catholic schools in all those States were integrated, the survey pointed out; in some areas they had made only initial steps. But in virtually every instance the Catholic school systems were well ahead of the civil educators in the integration picture.

In the diocese of Little Rock itself, Negro Catholics are not numerous. Most of them migrate once they have received some education. With very few Negro high-school pupils, Catholic Negroes are very little involved in the present controversy. However, Little Rock's Bishop, Most Rev. Albert L. Fletcher, set forth the goal of the Church in a pastoral letter shortly after the 1954 Supreme Court decision: "No Catholic is refused admission to a Cath-

olic school on account of race or color." He said that while it was practically impossible to complete the change immediately in all places, it was urgently necessary for Negro Catholics to be admitted to any Catholic school available where there was no Catholic school especially for them.

... and Colleges, Too

In the field of higher education, all-white Catholic institutions desegregating since the Supreme Court decision include Spring Hill College, Mobile, Ala., which had 36 Negro students in 1956-57, 1 Negro graduate in 1956 and 2 in 1957; Barry College, Miami, Fla.; Belmont Abbey and Sacred Heart Junior College, Belmont, N. C.; St. Gregory College, Shawnee, Okla.; Nazareth College, Louisville, Ky.; and in San Antonio, Texas, St. Mary's University, Our Lady of the Lake College and Incarnate Word College.

In many of these regions the Church has had to contend with bitter anti-Catholic opposition. Moreover, sad to say, in some areas there has been a strong undertow of intransigence among Catholics themselves. Their refusal to accept the clear teaching of the Church is nothing less than a scandal.

Axe over Defense

On reading of the most recent cuts in the Armed Forces, one is tempted to wonder out loud whether the Administration, in despair over reaching a disarmament agreement with the Soviet Union, has decided to show its good will by disarming unilaterally.

On Sept. 19 outgoing Defense Secretary Charles E. Wilson ordered the Armed Forces to drop another 100,000 men by June, 1958. When carried out, this order, following last summer's cut of 100,000 men, will leave the Army with 900,000 men, the Air Force with 875,000, the Navy with 645,000 and the Marines with 188,000. The total number in the Armed Forces will be

2.6 million—a reduction of 900,000 men since the Korean war.

In announcing these cuts, Mr. Wilson assured the country that they could be effected "without impairment of our national security." He emphasized for the skeptical-minded that the reductions had the full approval of President Eisenhower, and "in these military matters," he added, "I don't know a better judge than the President." The Defense Secretary did concede, however, that the chiefs of the Armed Forces were "equally dissatisfied" with his order.

Within two weeks this dissatisfaction was disturbingly confirmed by no less a personage than the Supreme Allied Naval Commander in the Atlantic. At the conclusion of "Exercise Strike Back"—the largest naval maneuver ever held by Nato—Admiral Jerauld Wright said with laudable candor that there exists "a considerable scarcity of both air and naval forces in the eastern Atlantic area." The admiral also reported that Gen. Lauris Norstad, Supreme Allied Commander in Europe, said he was 12 divisions short on the Continent.

... McElroy for Wilson

It is, of course, unfortunate that Secretary Wilson, whose departure will leave Washington a duller place, should have to spend the last days of his public service in an atmosphere of controversy.

On assuming the burden of Defense Secretary in 1953, he enthusiastically identified himself with the Administration's new policy of "a bigger bang for a buck." Whether or not this policy has been successful, the public has no way of knowing. What it does know is that the Administration's pursuit of a bigger bang was handicapped from the start by the declining size of the buck. During Mr. Wilson's tenure the cost of research and military hardware has been steadily mounting, as has the cost of just about everything else. Now the Administration frankly concedes that behind the latest cuts is its determination to keep defense spending down to \$38 billion for the present fiscal year.

The carrying-out of this difficult and questionable policy now passes to Neil H. McElroy, former president of Procter and Gamble. Mr. McElroy brings to the Pentagon great managerial skills and a fine record of accomplishment in

Catholic Observer

Next week read GUSTAVE WEIGEL, S.J., on the recent conference of the World Council of Churches at Oberlin College in Ohio.

educational and other civic affairs. We hope that he also brings to it a healthy skepticism about the degree to which the nation's military power can be safely subordinated to budgetary needs.

Bishop Bats for Labor

With so much dismal news about organized labor in the press these days, even level-headed citizens are tempted to lose their perspective. Public disgust with the Becks and Hoffas has reached the point where a person minded to speak a kindly word about unions does so prudently in whispers.

Not so, however, the Bishop of La Crosse. Welcoming to his diocesan city on Sept. 30 the last State convention of the Wisconsin CIO—the Wisconsin CIO will merge with the AFL in December—the Most Rev. John P. Treacy said firmly that the American labor movement, despite internal problems and failures in some sectors, remains basically sound. "It is a powerful influence for good within American society," he told the delegates, "and it has justified the support which the Catholic Church has given it over the years." Among other things, the Bishop noted that American labor champions a system of private enterprise, "with a minimum of necessary regulatory control." This is a point which those critics of labor who are tempted to throw the baby out with the bath might wisely remember.

Priest at Princeton

The life of a Catholic chaplain at a large non-Catholic university is no bed of roses. A priest who is called to this apostolate needs a more than ordinary store of many qualities—courage and dignity, learning and forbearance, zeal and patience. He works alone on what is often an unrewarding and sometimes an openly hostile terrain. He is confronted almost hourly with problems which rarely trouble his brothers who fish in quieter waters.

What are we to think of the recent much-publicized differences between Princeton University and Father Hugh Halton, director since 1952 of the Aquinas Foundation in Princeton, N. J.? Father Halton was denied "official standing" in the university on Sept. 23

as the result of an action of the university's board of trustees. The university alleged that the priest had "resorted to irresponsible attacks upon the intellectual integrity of faculty members."

Disputes arising on a college campus have an intensity all their own. An outsider who blunders in and attempts to pass judgment is acting rashly, to say the least. In the case before us, we know that the Catholic chaplain has had to work in an atmosphere poisoned by the preposterous published bigotries of an aging professor emeritus, George W. Elderkin, who devotes his declining years to a series of nervous attacks on the Catholic Church.

On the other hand, we are shocked and disappointed to read in the New York *Herald Tribune* for Sept. 30 the reported statements of Father Halton with regard to Prof. Jacques Maritain, revered scholar, former French Ambassador to the Vatican, winner in 1951 of the Aquinas Medal of the American Catholic Philosophical Association.

... and Princeton's Maritain

Professor Maritain needs no defense from AMERICA, but we were startled to read Father Halton's statement that "Dr. Maritain does not have a very sound philosophical background." Equally puzzling was this reported evaluation:

I can think of no man whose teaching at Princeton has had less influence on the students than Maritain, and I'm not totally displeased.

Strangely enough, our colleague Father John LaFarge, visiting Professor Maritain's crowded classroom a few years ago in the company of Godfrey Schmidt, well-known legal and Thomistic specialist and friend of Jacques Maritain, came away from his visit with quite the opposite impression of the famed philosopher's influence on Princeton students.

For the record, if Father Halton was misquoted on this point, we trust that those responsible for the misquotation will see to its early correction.

Prices Up Again

It may very well be that the Federal Reserve Board's tight money policy is finally having an impact on living costs. Though the Consumers' Price Index

rose in August two-tenths of one per cent over July, the increase was one of the smallest of the year. In releasing the figures, the Bureau of Labor Statistics noted that food prices, which accounted for a substantial part of the August rise, would probably register a decline in the September index. This might offset a further rise in rents and services.

Whatever the September index reveals, the controversy over the Federal Reserve's anti-inflationary policy will doubtless continue. Two weeks ago Prof. Sumner Slichter of Harvard accused the board of an unwarranted extension of its role. The business of the board, he said, is to restrain speculative excesses by controlling the money supply. It has no warrant from Congress to regulate the rate of the nation's economic growth. Yet this, he charged, is what the board has been doing.

Shortly before Prof. Slichter let go his blast, the board received an encouraging assist from the insurance industry. Carroll M. Shanks, head of the Prudential Insurance Company, told a Detroit audience that the Federal Reserve had done a good job in recent years and ought not now relax its policy of "firm restraint." Mr. Shanks claimed that the cause of rising prices is "simply an excess of confidence" among union officials and businessmen. This confidence had to be shaken, he argued, before the wage-price spiral could be stopped; and tight money was the way to shake it. That is only another way of saying, of course, that lower profits and some unemployment wouldn't be a bad thing at all.

Kadar's Stumbling Block

The Hungarian Reds still fear Mindzenty. They are not content to leave the Cardinal unmolested where he is, inactive but safe in the U. S. legation. Instead of affecting indifference, they reveal clearly that the heroic prelate is, by his very existence, a thorn in their side. They have repeatedly tipped their hand by broad hints that the United States should cease giving him asylum.

Reports filtering out of unidentified but authorized sources in Washington say that the State Department is currently re-examining the Kadar regime's complaint. At a word from Washington,

the heroic Cardinal, whose trial in 1949 was one of the most dramatic episodes in the cold war, could be left to the tender mercies of his enemies and the enemies of the free world.

There is no honorable alternative for this country but to maintain the asylum it freely and gladly offered last November. It is unthinkable that we should today coldly drive our guest into the streets of Budapest. On the other hand, the idea of the Cardinal's being asked to leave Hungary forever under a safe-conduct is equally out of the question. How "safe" would such a safe-conduct be? Similar "immunity" was granted to Imre Nagy. Where is he today?

Even supposing such a safe-conduct would be respected, the United States has no right to ask the Cardinal to desert his post. We should look upon the asylum we have accorded, not as a liability, but as an unmistakable symbol of the free world's detestation of the Kadar regime and all it stands for.

Hu Shih on Red China

When Dr. Hu Shih, China's foremost philosopher and educator, speaks about his country, his views are worth listening to. He is regarded as an archfoe by Peking. The 1955 Communist campaign to "liquidate Hu Shih thought" throughout mainland China proves that. On the other hand, Dr. Hu Shih is not a stooge of the Nationalists. As an exponent of liberal constitutional government, he has often crossed swords with the Chiang Kai-shek regime. That, however, did not prevent his being elected President of Taiwan's National Assembly in 1953. Nor did it stand in the way of his being chosen as one of Nationalist China's delegates to the present session of the UN General Assembly.

Speaking before the world body on Sept. 26, Dr. Hu Shih told of the impact of the Hungarian revolt on the people of China. Encouraged by Hungary's bid for freedom and by the critics' holiday declared by Mao Tse-tung when he announced his "hundred-flowers" policy last spring, Chinese students and intellectuals rose "unanimously in opposition to the Communist party and Government."

The Chinese hour of freedom proved as short-lived as that of the Hungarians. Nevertheless, the fact that it was seized

upon by millions of Chinese is commentary enough on the political climate inside Red China. "The Chinese Communist regime," said Dr. Hu Shih, "found itself deserted by the youth, . . . opposed by the intelligentsia, . . . and hated by the inarticulate but teeth-grashing farmers and workers."

Thus in a calm, quiet way Dr. Hu Shih correlated the twin tragedies of Hungary and Red China. There are not two issues involved here, but one—that of the human spirit in revolt against forces that would enslave it. The Soviets have merited the UN's condemnation for their repression of human liberty in Hungary. How then can the world body put its stamp of approval on China's Red regime by admitting it to its councils? The agitators for a revision of U. S. China policy could well ponder the address of Dr. Hu Shih.

Free Asia Meets Saigon

Ngo Dinh Diem has one more reason to be proud of the achievements of the past three years. On Oct. 1 the courageous little President of South Vietnam played host to the ninth meeting of the Colombo Plan nations in Saigon. In 1954 few were prepared to give South Vietnam a chance to survive the chaotic effects of Indo-China's long war. Not only has it survived, but in a very short time it has been chosen to be the host to an impressive international gathering. In a word, South Vietnam "belongs."

Begun as a sort of exclusive club to promote economic and technical cooperation among British Commonwealth nations, the Colombo Plan has rapidly changed complexion. It now includes most of the countries of free Asia. Moreover, the once sharp distinction between "donor" and "receiver" nations is fast disappearing as more member-nations find themselves able to contribute to the pool of resources. Ceylon, India, Pakistan and Thailand, for example, have given, as well as received, economic and technical assistance.

At this stage of South Vietnam's recovery from the ravages of war, Ngo Dinh Diem and his countrymen can perhaps contribute little more than their intelligence and the advantage of their experience. The important consideration is that they are today in a position to help build up in some way the strength

of free Asia. The day South Vietnam becomes a "donor" nation in the strict sense of the word (in the not too far distant future, we hope), the embattled little country will really have arrived.

German Bond Mystery

One scarcely expects to happen on a good mystery story in the sober report of a congressional hearing. There is a tingling one, though, in Part 50 of Hearings before the Senate Subcommittee on Internal Security. It might appropriately be called "The Case of the German Bonds."

The mystery in this case lies in the intriguing circumstance that the bonds, issued by the United Steel Works and valued at \$245,000, appear to have been in widely separated places at exactly the same time.

On Jan. 1, 1945, according to Richard Henrich Abrey, who appeared before the subcommittee on Feb. 5, 1957, the bonds were in the possession of the Honduran consul general in New York City. Mr. Abrey testified that he acquired the bonds in 1940 through a bank in Warsaw, Poland. In transit from Poland to Honduras the same year he brought them to the United States. But he never got to Honduras. Changing his plans, he remained in this country with the status of "visitor," and in 1942 joined the U. S. Army. On leaving for military service he gave the bonds to the Honduran diplomat for safekeeping. Reclaiming them in 1950, he sought three years later to have the bonds validated by the Board for the Validation of German Bonds, a Federal agency set up to determine which German foreign currency bonds deserved to be honored as obligations of the issuing companies.

At this point the case became shrouded in mystery. The board refused to validate the bonds on the ground that on Jan. 1, 1945 they were not in New York at all but in the vaults of the Reichsbank in Berlin. This seems to indicate that the bonds came into the possession of the Soviet Government, which subsequently disposed of them.

Unlike most mystery stories, this one lacks a solution. The subcommittee, intent on learning how Soviet activities in this country are financed, is still working on the last chapter.

Role of the Christian Employer

The Marxist argument against private ownership of the means of production is based on the premise that profit-making is a species of theft. The employer allegedly makes money only by stealing from his employees. It follows as a consequence that the employer, who must make a profit in order to survive, necessarily exploits his employees. His role, therefore, in a system of private enterprise is essentially vicious and must be abolished.

No Catholic, as Paul-Emile Cardinal Léger, Archbishop of Montreal, told the International Convention of Catholic Employer Associations on September 15, accepts this Marxist thesis. But it is not sufficient for Catholic employers, His Eminence emphasized, to assure one another of this in private. They must demonstrate to a skeptical world that "there is a Christian conception of business" which recognizes the true purpose of economic activity. This he described, in the words of Pope Pius XII, as "the placing in a stable manner at the disposition of all members of society of the material conditions necessary for the development of their cultural and spiritual life."

CHALLENGE IN DETAIL

More specifically, the Cardinal continued, the Christian view of economic activity requires that Catholic employers show by their practice that "maximum profits and productivity are not the sole objectives of business enterprise." While efficiency and profits cannot be neglected, employers must see to it that human beings are never subordinated to economic processes. Economics, the Cardinal agreed, has its laws, "its imperatives," but employers cannot evade their moral responsibilities by taking refuge in them. Hydraulics also has its laws, he observed, but that does not prevent people from trying to stop floods!

Furthermore, employers have to prove by their actions that they are motivated by other considerations than those of narrow self-interest. They have to demonstrate an acceptance of the social character of private enterprise, a recognition that business has duties toward the community as well as rights that the community is obliged to respect.

Cardinal Léger conceded that the role of employer in today's topsy-turvy world is an onerous one. Not only have employers inherited a heavy burden from past generations, which divorced economics from morality; they are confronted with a society in which men seem to have lost the idea of "the purposes to which things are destined." The good has become the useful; and the useful, whatever men desire.

Nevertheless, in addition to their faith in God, employers have many reasons to be hopeful. The Cardinal mentioned the spread of laws designed to protect workers against the abuses of laissez-faire capitalism; the growth of more vigorous and responsible unions; the development of social insurance against the hazards of sickness, unemployment and old age; wider access to education, to employment and to ownership.

TWO REQUISITES

Just as an informed and persevering social action helped to achieve these reforms, so it can cope with the great task ahead—the task of reconciling "the dynamic progress of science and technology with the demands of our faith," and of thus making contemporary civilization Christian. Despite the dimensions of the challenge at this turning point in history, employers should press forward to meet it. They must bear in mind, however, two crucial points. No social action in the business world will be effective, His Eminence explained, unless it proceeds from a solid interior life. Neither will it be effective unless it accepts the need of cooperating with non-Catholics of good will. Catholic employers cannot expect economists and businessmen who are not of their faith to embrace the official doctrine of the Church. All that is necessary for legitimate cooperation, the Cardinal insisted, is a willingness on the part of non-Catholics to defend the principles of the divine natural law.

Though Cardinal Léger was talking at Montreal to the 700 delegates from 17 nations who attended the first meeting of the ICCEA in the Western Hemisphere, his remarks are obviously pertinent to Catholic employers everywhere. One might say that they are especially pertinent in countries like our own, where for the most part employers and workers are not organized on religious lines. If American Catholic employers are to exercise any kind of social apostolate, they can do so only by personal effort within their companies or within the trade associations to which they belong. This obviously supposes not only a willingness to collaborate with non-Catholics of good will, but also the capacity to collaborate with them intelligently. It supposes, in other words, a familiarity with the Church's social teaching—which incorporates the principles of the natural law that apply to economic activity—and the moral courage to apply it regardless of self-interest or the interest of one's class. If this sounds forbidding, employers might recall that by vocation they are leaders, and leaders are expected to shoulder responsibilities that other men shirk or ignore.

BENJAMIN L. MASSE

Washington Front

Second Thoughts on Little Rock

Most of the afterthoughts on the occurrences outside one of Little Rock's high schools come in the form of unanswered or only partly answered questions. How big was the "mob" and how widespread the "riots" which, according to press and radio, took place there? I have seen no press photo of any gathering that could be called a "mob"; only a few hate-distorted white faces reviling Negro students. Did the photographers have no wide-angled lenses to catch the mobs?

Where were the rest of the Arkansas capital's 156,000 citizens those anxious days? Presumably going about their lawful pursuits as usual; but we were not told that. Yet it was newsworthy. And was Governor Faubus rightly informed when he told of a tip that "caravans" were converging on the city to cause trouble? Washington *Post* staff reporter Robert E. Lee Baker, who covered the story for his paper, wrote a circumstantial story, naming names of ringleaders known to the FBI, of actual caravans coming into the city, cars carrying thugs from North Little Rock and other rural places across the Arkansas River. These, he claimed, were the ones who, to quote the President, gave Arkansas "a bad name across the nation and the nation around the world." If that is true, it *was* a mob, in the New York and Chicago sense, not in the usual one.

Again, why did Governor Faubus suddenly turn away from being a moderate, after having won two resounding primary elections, with no run-off, against self-proclaimed segregationists on their own issue? Only God and the Governor know the answer to that one.

Why did he continually use the phrase, "peace and order," instead of the usual one, "law and order"? Was it because "law" protection would by his oath include Federal as well as State law? Was that why he faced the Guard outward, to keep Negroes from entering, instead of about-face, to help them in? Nobody knows the answer to that.

Was the President justified in temporarily federalizing the Arkansas National Guard, and more particularly in sending in a battle group of the 101st Airborne Division? Precedents seem to justify it. Is it true that a corps area commander ordered his troops to undergo riot practice? And if he did, did the instructions include *not* using those short, ugly bayonets on their guns? Events on September 30 seem to say yes, for on that day the 101st troops had their bayonets sheathed. Those "naked bayonets" seem to have caused more trouble than they prevented.

In time, most of these unanswered or half-answered questions may be resolved. At this writing, they are not, nor are many others. Some do not deserve an answer, e.g., questions such as, will all this help the Republicans or the Democrats in 1958 or 1960? That is an unworthy question. Partisan politics is a filthy sort of issue to raise in this great constitutional and social crisis.

WILFRID PARSONS

Underscorings

A JUNIOR YEAR ABROAD is offered by four Catholic colleges. Last year Marymount College, Tarrytown, N. Y., had 18 students at London, 12 at Paris, 8 at Rome and 5 at Barcelona (this year 17 at London, 4 at Paris, 2 at Rome and 5 at Barcelona). Rosary College, River Forest, Ill., had 21 students at Fribourg, Switzerland (22 this year). Fordham University had 7 at Paris last year (7 this year also). Georgetown University had 12 students last year at Fribourg, Switzerland (16 this year).

►BRAILLE CLASSES to train volunteers who wish to transcribe printed matter for the blind will be opened in October by the Catholic Guild for the Blind, 191 Joralemon St., Brooklyn 2, N. Y. Classes will also be held by Xavier Society for the Blind, 154 E. 23rd St., New York 10, N. Y. The latter has a library of Braille and Talking Books, by

which it offers service to the blind on a nation-wide scale.

►A U. S. PRIEST, Rev. James F. McNiff, M.M., who has had 11 years' experience as a missionary in Chile and Bolivia, will go early in 1958 to Bogotá, Colombia, to help organize catechetical work for the Latin-American Bishops' Council. Fr. McNiff, who is being sent at the suggestion of Most Rev. Robert E. Lucey, Archbishop of San Antonio, member of the Episcopal Committee on the Confraternity of Christian Doctrine, is spending six months of study in Washington, D. C., to prepare for his assignment.

►ARCHBISHOP LEO BINZ of Dubuque has appointed a vice chancellor specially charged with liaison between the archdiocese and the press, radio and TV. As an example of what this means

in practice, one of the first releases to the news media made clear what portions of the State of Iowa constitute the Dubuque Archdiocese, and in what relation Archbishop Binz stands to his suffragans, the Bishops of Davenport, Sioux City and Des Moines.

►DEVOTION to St. Dymphna, patroness of those afflicted with mental and nervous disorders, is fostered by the League of St. Dymphna, founded in 1953. Besides sponsoring a monthly conference for its members, the league distributes a packet containing a booklet of prayers to the saint, her biography and her medal (204 Avenue A, New York 9, N. Y., 50¢).

►A NEW BOOK in Russian, *Catholic Ecclesiology*, fruit of 25 years' work by Fr. Stanislas Tyszkiewicz, S.J., of the Russian College in Rome, and intended to introduce dissident theologians to Catholic thought, has just been published by the Russian Center, Fordham University (750p. \$5). C. K.

America • OCTOBER 12, 1957

Editorials

The Apostolic Catholic

For the past half-century and more, the question has been asked with ever-increasing insistence, "Where, in the apostolic mission of the Church, does the laity fit?" That the question has become so important shows three things: 1) that there is much for the laity, as laity, to do; 2) that the laity is increasingly eager to do it; 3) that the Church wants the laity to do it. The second World Congress of the Lay Apostolate is meeting now in Rome to discuss this new development.

About this congress, which the reader will find discussed more in detail in the article by David O'Shea in this issue, a number of misleading ideas have gotten into circulation. The Rome meeting is not, as some have imagined, a sort of lay ecumenical council which will inaugurate the laity as a kind of Third Estate in the Church. Nor is it a monster rally preludeing some dramatic anti-Communist drive, as some sensational newspapers have portrayed it. It is rather, as one commentator, Rev. Robert Bosc, S.J., has described it, a meeting in the Cenacle. During the congress the 2,000 delegates from more than 60 countries will prepare their souls and minds before going forth, under the leadership of Peter and the Apostles, to spread Christ's gospel.

VITAL PROBLEMS

The congress will have both a doctrinal and a practical aspect, the first being directed by theologians, the second by the men and women with experience in the field. The necessity of a sound doctrinal formation in the lay apostolate cannot be overemphasized. Yet, as recent controversies have shown, there is still no clear and consistent body of theory and doctrine. The years of preparation that have ensued since the last congress

in 1951 will no doubt show results in the theoretical papers to be presented at the congress.

But if the doctrinal formation of the lay apostle is essential, the practical problems of carrying the program into execution are no less formidable in their own way. For example, as the lay apostolate reaches out increasingly to the unconverted regions of Asia and Africa, the situations it confronts assume more and more complexity. In such a variety of circumstances there must be room for wide autonomy. In this respect, it is reassuring that the organizers of the congress have let it be known there is no intention of establishing an overall directing authority which would attempt to standardize, much less dictate, procedures.

Even where Catholic life is well established, the complexities of the lay apostolate are all too obvious. In some countries, there is a formally constituted program of Catholic Action. In other countries, the lay apostolate is conducted through organizations set up on less formal lines. These, along with the home and the school, must find their most effective place in the mission of the laity.

"The layman," writes Msgr. Gerard Philips of Louvain, in a paper prepared for the congress, "is not a profane man but a Christian in the profane world." There can be no doubt that the zealous Catholic laity of our time are increasingly aware of this. The growth of lay missionary movements, such as the Grail, of Loveland, Ohio, is a sign that Christ's call to the laity is being heard with joy and willingness. Most of us will not be able to participate in the Rome congress. But all of us will benefit from the impetus it is bound to give to an already promising new age in the life of the Church.

TV Afraid of Its Shadow

Very few of us rise up from a session of TV-viewing without the muttered observation that somehow, if the networks really made the effort, television could actually come alive. Yes, there are splendid programs now and again; but over the long haul our U. S. TV menu is filled with course after course of thin soup. Since most of us are in no position to do much about it, we go on dutifully watching the commercials, enduring the quiz programs and sighing for better times.

Some people, however, are occasionally able to make themselves heard in TV's inner sanctum. Such a one is Leo Rosten, talented special editorial adviser for *Look* magazine, who this month sits in "The Easy Chair" as

guest writer for *Harper's*. His "Wanted: Men" is as provocative a shaft as television producers have ever had aimed at their harried heads.

Mr. Rosten tells a simple story about a contest called The American Traditions Project, whose prizes were endowed by the Fund for the Republic. It was a nationwide contest and it attracted 450 entries. Mr. Rosten writes:

Each of the stories is true. The names are real. The facts are documented. They appeared as legitimate news in impeccable newspapers. The heroes are real men and women who, in the finest American tradition and for reasons no more com-

plicated than simple decency, went to considerable risk to help innocent men who were getting a raw deal.

An unpaid panel of seven distinguished judges, among them Bishop John J. Wright of Worcester, Mass., chose the winning stories. As a consultant of the project, Mr. Rosten offered 19 of these prize-winning stories, gratis, to nine television producers. "No strings were attached, no conditions imposed, no credit required for anyone." Just so that the reader of *Harper's* will understand the problem, Mr. Rosten tells nine of these stories in his column.

WHAT HAPPENED?

Need we say what sort of reply he received? His stories were declined, writes Mr. Rosten, "with the nicest notes of regret you ever read." The producer of a program which uses only true stories said he couldn't use them because they put the police in a bad light. This gentleman's comment was:

The point isn't whether something is true or not, or

happened or not. We just never show the police in a bad light.

Another wrote: "These are wonderful! Really wonderful!" He said they made you proud to be an American. But television "can't touch" stories about integration. For still another producer they were "just too strong." Others were afraid of their sponsors.

Few will disagree with Leo Rosten when he concludes that what our networks need is a few men who will take some responsibility for getting programs off their present dead-center of a mediocrity born of an often imaginary fear of sponsors' reactions. Sponsors are probably much more reasonable people than TV producers would guess. Like the rest of us, sponsors probably realize that "to strain the milk of life through the cheesecloth of advertising must curdle creativity and—more ominous—contaminate truth." Obviously, as Mr. Rosten's experiment shows, the present frightened approach to scripts that deal honestly with human rights and human justice is damaging to the industry and ultimately bad for the sponsors themselves.

India's Faltering Economy

T. T. Krishnamachari's visit to the United States is a new experience for an Indian statesman. Mr. Nehru's Finance Minister is in Washington "hat in hand" for a larger slice of American economic aid. Though India has received a lion's share of United States help over the last decade, never before has New Delhi been forced to approach this country in so humble a fashion. Harsh reality has made Mr. Krishnamachari's begging mission an imperative. India's economy is faltering.

Since India achieved independence in 1947, the United States has poured more than \$1 billion into the country's economy. As the Indian Finance Ministry recently acknowledged in a report on the first Five Year Plan, this sum represents "by far the largest contribution [from outside sources] to India's economic development." The United States Technical Cooperation Mission has made available over \$400 million. Government grants and loans, voluntary contributions by private agencies and assistance by such organizations as the Ford Foundation account for the rest. Nevertheless, there is imminent danger that the second Five Year Plan, now in its second year, may come a cropper.

What has happened to the Indian economy? Has American aid proved a futile experiment in international cooperation? Far from it. A warm success story can be read between the lines of cold figures in the official Government report on India's first Five Year Plan. During the years 1951-1956, the Nehru Government, on a \$4-billion budget, was able to raise food production considerably. It increased the national income 17.5 per cent, personal income 10.5 per cent and industrial production 38 per cent. Yet the average Indian remains today the most miserably fed, clothed and housed human being in all Asia.

The rate of economic progress, impressive as it has been according to Asian standards, is still far too slow to satisfy the awakening masses of India. Moreover, the ideological competition offered by the regimented economy of Red China has been keen.

The Government therefore had no alternative except to plunge. In 1956 it outlined the second Five Year Plan on a scale far more pretentious than the first. Unfortunately, the \$10-billion budget with which India had hoped to triple steel production, create eight million jobs and raise agricultural production another 28 per cent, has proved more than the country can now muster. India needs another \$2 billion to make the new plan succeed. At the moment Mr. Krishnamachari will be satisfied with a \$500-million loan to complete new industrial plants. Possible sources are the United States, West Germany, the International Bank for Reconstruction and Development, and British Commonwealth private banks.

We cannot be expected to carry the entire burden of the loan. But we do have a part to play in helping India out of her predicament. The failure of Mr. Krishnamachari's mission could have disastrous consequences not only for India but for the free world's stake in Asia. In economic terms it would mean the forced rephrasing of the Five Year Plan into a Ten Year Plan; the plan itself would have to be stripped down to the bare essentials; the Indian economy would have to cut back to 25 per cent of its present efficiency. In terms of human beings, collapse of the Indian economy would mean more homeless people sleeping in the streets of Bombay and more naked children running the filthy gutters of Calcutta. Next time India goes to the polls, it could also mean more votes for the Communist party.

Governor Faubus and the Guard

When Gov. Orval E. Faubus called out the Arkansas National Guard on September 3 to block integration at Little Rock Central High School, he thrust before the American public not only a legal and sociological problem, but a military problem as well.

The crux of the problem is the question whether or not the Governors of the States and Territories are to continue to exercise command authority over their own military forces.

Sen. Richard Neuberger of Oregon, Rep. Adam Clayton Powell of New York and others who opposed Governor Faubus' use of the Guard have declared their intention to attempt to restrict the military powers of the States and to bring the Guard under greater Federal control. But before restrictive measures are introduced, it would be well to consider their implications.

The power exercised by the Governors over the militia is founded on some of our most basic constitutional safeguards, safeguards against the concentration of absolute military power in the hands of the central Government.

The Declaration of Independence reserved to the people the right to resort to force when no other recourse against injustice was left. The Constitution formalized that right by stating, in the Second Amendment, that "A well regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed." It had already affirmed (Art. I, Sec. 8, Par. 16) the control of the militia by the Governor by reserving to him the right to appoint its officers.

The words and the intent are clear. The founding fathers provided for the establishment of regular military forces, but they did not consider such forces a safe or adequate repository for the arms of the people. They knew all too well that without the local colonial militia and its weapons, revolt against the British regulars would have been unthinkable. They knew, also, that whenever the citizen has lost the power to resort successfully to the force of arms, he has soon been reduced to serfdom.

The colonial militia had been in existence since 1636. Almost unaided, it had defended and advanced the frontier. It had won the Revolution. In its original concept, it was composed of every able-bodied man in the community. It provided, then, a tried and proven system by which military power could be decentralized under the control of the Governors of the States, but could

still be called into the service of the central Government when danger threatened. At the same time, the Regular Army and the militia of the other States provided a check against the abuse of State power by individual Governors.

Since the War of 1812, when it came near to destruction through neglect by Congress and the States, the militia, renamed the National Guard in honor of Lafayette, has steadily evolved into a competent force of citizen soldiers. Today, it is equipped, trained, paid and administered under the same standards as the Regular Army and Air Force. It remains, however, under the decentralized control of the State and Territorial Governors.

It was this force that Governor Faubus called out to block integration in the Little Rock high school. It was this same force that President Eisenhower called into Federal service, and then employed to help finish the job of implementing the integration edicts. At Little Rock and in every similar case, the powers of the Federal Government proved adequate to cope with the problem without disturbing the fundamental relationship between the two components of our military strength.

A DECENTRALIZED FORCE

Over and above the considerations involved in the Little Rock dispute, the National Guard has proved itself to be the only force capable of organizing, manning and maintaining military reserve units of a quality and quantity adequate to meet the demands of modern total war. Due to the very fact that it is a decentralized force, the Guard has consistently outperformed the Federally administered Army and Air Force reserves.

There may not be a single politician or soldier in America today who aspires to alter or erase the democratic system. But to say that there never will be is to defy both history and the realities of human nature. To guard against such men and their ambitions, the founding fathers retained and strengthened a decentralized system of military power that has, so far, preserved us from the convulsions of Rome, of France and Weimar. It has, further, provided us with a reserve military force unequaled by anything the central Government has been able to produce.

We can alter the existing balance between Federal and State military power only at the peril of our basic liberties. We can destroy the decentralized military reserve system embodied in the National Guard only at the risk of our ability to absorb and strike back against a major assault by the Communist world. **WILLIAM V. KENNEDY**

MR. KENNEDY writes occasionally for AMERICA on military questions.

Mary, Mary

Barbara Dorr Mullen

IN ABOUT THE SAME YEAR that I discovered and explored the wonderlands of Sigmund Freud, I also found a most remarkable young American writer: Mary McCarthy. I read her work with delight and proclaimed her with affectionate jubilation, for we spoke the same language, though she spoke it better.

I have just read her latest book, *Memories of a Catholic Girlhood*, but not with the same wild assent. Rather, occasional delight was outweighed by sadness and bewilderment, for, in the years between, one of us has changed. She is still one of our very best writers; I no longer think of her as one of our very best minds.

I share with Miss McCarthy memories of the Catholic Church, which, in our childhood, seemed at once beautiful and narrow. Beautiful because of holy days and rituals spiked with music and candles, because of white veils and pink and gold holy cards and lacy legends which widened our world a little and redeemed its plainness. Narrow because we equated the Church with the people and the things that seemed to belong to it, and thought (in our own narrow youth) that their faults were a product of their religion. Wanting to part with them, we came to part with it. By grace, disguised as accident, I found the Church again, and that makes all the difference.

Since reading Miss McCarthy's memories, I have looked back once more at mine, wondering and comparing. My Catholic school days were briefer than hers; the memories are frugal and a little dull. Delayed by diphtheria, tonsils and measles, I finally entered St. Mary's Academy in Portland, Ore., late one February, a tall and graceless seven-year-old. The uniform was blue serge; I wore a blue cotton facsimile, said to be more hygienic. Faded snapshots show a smug, pudgy, half-asleep child, with stick-straight hair cut in bangs, smirking at the camera. I wouldn't want to play with her myself. In those few first grade months, loving God was very easy. The whole spring built toward the splendor of our First Holy Communion, and shared its wonder. (*The white voile dress and the veil were passed on to younger cousins. The silver rosary in the small silver box on a silver chain was lost somehow. I have the prayerbook still.*)

That summer we moved across the river, and in September there was a new school with different ways of

MRS. MULLEN, a welcome newcomer to our pages, lives on the West Coast. We are pleased to publish her provocative review of Mary McCarthy's recent memoirs.

doing things. It was never quite the same. The School of the Madeleine was large, hedged with holly and prickly with discipline. At home, as an only child and by a report a somewhat frightening one, it was easy to get my own way in anything that mattered. But at school there were no exceptions to the everlasting rules, no chances for grandstand play. Flattery did not move those Sisters, nor did tears. (The day I left my books at home, I had to write one hundred times: "I will not forget my books again.")

I tried to follow the school pattern, learning to head my papers INRI, going early on First Fridays, catching leprosy—which is endemic in pious second graders. It began, as always, with a small white patch on the palm of my hand and foretold a secret martyrdom I must shelter others from. When I looked for it again, months later, the patch was gone.

There was one sin, too terrible to confess: in the great front parlor of my grandfather's house, I found a packet of carbon paper and, filled with sudden longing, stole a small piece, torn quickly from the corner of a sheet. For asking, I could have had a whole piece. I didn't ask. Years later, on the equivocal comfort of an analyst's couch, I worried about it still.

Along with sin, there were sometimes intimations of sanctity—not necessarily mine. Especially I remember the story of some saint who left her writing immediately when called to other duties, and returned to find it finished in gold by an angel (all of my life, this is the miracle I have been waiting for). On some feast day, we were taken to the Sisters' chapel for Benediction, and that is a shining memory.

CHILD ADRIFT

But most of school was dull, and therefore difficult to endure. Each year the discipline seemed stricter, more confining, and my discontent grew. I remember a ruler broken over the knuckles of one malefactor, who then had the temerity to run down the aisle and jump out the window in wordless protest, leaving behind him blackboards covered with short division and endless splotchy watercolors of tulips and daffodils. He left also one admiring classmate.

Apart from school, the Church seemed to be a vast secret society, the subject of strange and continual adult whispers, and of the curiosity of non-Catholics. Those who took their faith very seriously kept framed reproductions of the Sacred Heart in their living rooms, sub-

scribed to small and pious magazines, and named their girls Agnes or Rosemary or Margaret Mary.

The year I was nine, St. Thérèse of Lisieux was canonized. There were pastel statues of the new saint everywhere—not only in classrooms and in the Church, where they might belong, but even in homes—too-pretty statues with huge bunches of roses in front of them. I neither understood nor approved of this commotion about a saint who had done nothing. Heroism, at nine, meant Douglas Fairbanks as Robin Hood, or Mary Pickford dodging crocodiles. The Little Flower was a bore.

REBEL SEEKING A CAUSE

Before the fourth grade was over, we moved from Portland to Pasadena. There, something strange occurred. All the small sorrows and discontents I had ever known came together in a lump, and the Church somehow emerged as villain. I did not understand nor like the Church (though I feared it) and it seemed most unlikely that the Church understood or cared for me. I can remember no final struggle, no wrestling with doubt. There were, I imagine, questions which any priest could have answered but I was too timid and too proud to ask. At ten, it was simpler to slip away, to leave the Church behind.

And so, in Pasadena, I refused to go to a Catholic school. Surely this was laziness as well as conviction, since St. Elizabeth's was eight or nine blocks uphill and the Madison School was only four blocks down. If parochial education had bothered me and bored me, public schools, then in a progressive phase, overstimulated me with projects and seldom reached the brain. I developed with the precision of an amoeba, reaching out for this bright fancy and that. To this day, I bear the mark.

Pasadena stands now in memory as an era of intense and dedicated busyness. Though I wanted approval, the price was high: conformity, not to the schools, but to my peers. I was so often afflicted with interests somehow beyond the pale—soil conservation or the educational theories of John Locke.

Those years roll together. The Church was still around, but outside the orbit of real life, a recurring nuisance like cod-liver oil. I masqueraded as a Catholic for an hour or two on Sunday when, wearing a large leghorn hat with streamers, I went to the last Mass. And as a practical Catholic—in a most impractical way—when Easter caught up with me. It was easier to go through the motions than to protest.

In high school and in college, I began to sample other religions. I tried the YWCA and the Oxford Group and two or three Protestant churches—it is hard to remember which. The small Episcopal Chapel of St. Alban's was much closer than the Church of St. Paul the Apostle; but if I went to the Jewish temple on Saturday morning, then all of Sunday was free for bridge and sleep and sun at the beach.

I began, too, to see another side of the Church, as indifference changed to open antagonism. The indifference had been my own; others helped me with the antagonism (and I *did* want their approval—God knows

why). A clerk in a bookstore where I worked (herself a lapsed Catholic still bearing the names of two great saints like a tell-tale brand) said I needn't bother reading Chesterton. He was just a wordy old windbag of an apologist for the Catholic Church. I didn't bother. My feelings were too tangled with the war in Spain (the Church, *they* said, was at fault) and with labor (the Church, *they* said, was against it). It was never necessary for anyone to say what Church. We knew.

So, like Mary McCarthy, I became a radical and, after a time at college, I earned my meager keep as a writer. I was ashamed of my innocence, ashamed of my youth, and eager to leave both behind.

It was a time filled with idols. Most of them wrote: Thoreau, Veblen, Steffens, Debs. And then Kafka, Hemingway, D. H. Lawrence. One year there was Freud. Lying on a firm couch, I tried to remember all that had happened in Pasadena and in Portland and before. Somewhere, somehow, there was something important, hidden away.

The parting with Mary McCarthy was not deliberate. It began with incidents and accidents, almost too small to notice but not quite. (Looking back, one sees a pattern.) I was in Reno, and I heard the name of a Catholic church: Our Lady of the Snows. I couldn't forget it. It kept going around in my head like a tune. I was in Reno, and an impertinent Catholic nun teased me: "Once a Catholic, always a Catholic," she said, but very gently. I was in Reno, and made friends with a priests' housekeeper and wondered at the kind things she told me the priests had done.

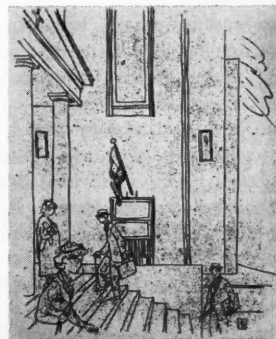
REDISCOVERING A LOST WORLD

When I left Reno, these new memories went along unasked. Startled by their impact, I decided I must break any remaining ties with the insidious emotionalism of the Church. Perhaps if I read a little about what it really stood for? A kind of personal muckraking was what I had in mind.

The inquiry boomeranged.

I found more than I meant to find, when I started to explore the world that I had left forever in the fourth grade. In the Church that I had called narrow, I found all kinds and colors of opinions. As a liberal, I had fussed and fumed at the Church. It was a shock now to discover that there had been Catholics on both sides of the war in Spain. And to find that labor had often lagged behind the Popes, who had given working people a stronger bill of rights than they had found elsewhere.

How could I complain of the saccharinity of Catholic writing when I came upon Léon Bloy, roaring in fury at all pretense? How could I mock the ignorance of



Catholics when I found Maritain and Gilson and Dawson and—that wordy old windbag I had been warned against—Chesterton with his magnificent yards and yards of prose? Nor could I call the Church an ostrich, hiding her head so that she could not see the century, not in the face of Pope Pius XI's challenge: "Let us thank God that He makes us live among the present problems. . . . It is no longer permitted to anyone to be mediocre."

When I had shopped for a church, I had responded to a normal human need to be closer to God. Caught fast in unbelief, one added the corollary, "if there was a God." And yet I knew—they had told me—that God could be approached personally only in Protestant churches, or in the great outdoors that He had made, without the lugubrious interference of the Catholic Church. Rituals and dogma, I was somehow taught, must always stand between a man and his God.

This was one of the toughest lies to see beyond. By one of the gentle ironies of Providence, it was the Little Flower, St. Thérèse, who helped to show me I was wrong, here as elsewhere. The simple, personal, intimate approach to God lies at the heart of the Catholic contemplative, and the contemplative lies at the heart of the Church. Indeed, her truest action is an overflow from prayer. The contemplative is not out of the world but in its very center, in the eye of the hurricane, as it were. The forms and rules and regulations of the Church are the merciful scaffolding that protect her prayer, her love. This, in every time and place, is her true meaning: the love of God, and the love of man in God for the hint of God in man. The symbols and the rituals, the liturgy itself, stand on the frontier between the known and the unknown, the visible and the invisible, between time and eternity.

HOME AGAIN

There was, there is, so much to learn. I was astonished at this central place of prayer. While there are still Catholics who choose to skid by on a rare Hail Mary and a seasonal confession, I was impressed with how many ordinary-looking people were doing extraordinary things—going to Mass every day, saying the Divine Office or part of it, following theologians in their tremendous pursuits. This Church was not the thing of shallows and of shadows I had thought it to be. Rather, a universal Church, it was by definition a living, growing thing.

Piece by piece, then, I discovered a great Church coming to new maturity in a new land. In time, and by the grace of God, I returned to that Church. I had no choice, in mind or heart. I returned, not because it was the easy or the comfortable thing to do, but because I must. Much of what I learned was peripheral to the largest discovery of all: there was, after all, a God who cared for us, and waited. He was larger than the watercolors of tulips and daffodils, larger than the second readers, and larger than anything *they* said. Yet, in His mercy, He included them all, as in His mercy, He included me.

It is now almost eleven years since I started to read

my way all the way out of the Church and, instead, read my way in. As I came to terms with those early memories, and wished that there were more, I saw that some were not the Church at all but only the busy work of her children, and sometimes their mischief. But if memories were sparse, I had kept after all those that were central and important: the wonder of my First Holy Communion, the memory of a visiting priest giving us brown scapulars, and that sugary little saint, Thérèse. Her patience had outlasted mine.

Mary McCarthy remembers Thérèse too, though her memory plays tricks, as memories will. This saddens me, when I remember all I thought we had in common. We loved for a brief time the Church of our childhood, and then we left it. We tried other ways of life. We were radicals and we were writers and we were searchers looking, looking under the stones of our past and trying to free ourselves, cheered by the sly certainty that the Church would not approve. We thought self-knowledge a gift of our century, for we didn't know Bossuet, who had said: "We must know ourselves to the pitch of being horrified."

We wanted to be free and live our very own lives. In exchange for the ancient rituals of the Church, we took the litany of the cocktail hour and the limp dogma of the tossed green salad.

We found, in separate places outside the Church, the kind of glib approval we wanted and thought we needed. Part of our conformity (to a group and to a generation) came from our need to keep this approval. We were sheltered from the sight of the Church by illusion and mirage. By the lies *they* had told us, and those we made up ourselves in disappointment.

It was, for me, a dreary, restless world. I pinch myself now, and give thanks, knowing that I have had a very narrow escape. By grace, disguised as accident, I found the Church again, and that made all the difference. Sometime, though, I hope and pray our paths will cross again—Mary McCarthy's and mine and that of the little Thérèse for whom she was named.

By Any Name

The mystery is love, by any name,
That numbs the spendthrift soul to ecstasy,
Then charts a course that leads from waste to waste
Through miles macadamized with misery.

There gropes the purblind, surfeited with sun,
Deaf to all but the Word that few may tell,
Babbling away like some insensate thing,
Beating her brow against the stone grey cell.

Through all the witted world she finds no clue—
In star, in tale, in text—in none of these,
Until the night she stumbles on a Man
Groveling in a grove of olive trees.

SISTER MARY IMMACULATA, C.S.J.

America • OCTOBER 12, 1957

Fundamentals of Fund-Raising

Joseph E. Sullivan

A PART FROM THE FIRST THREE LETTERS of the word itself, there is no fun in fund-raising. It is serious business. That's why religious, civic or fraternal organizations put so much emphasis on the word "drive" which is usually attached to such an undertaking. It takes plenty of drive these days: courage to tackle the project in the first place, and then the perseverance to keep relentlessly at it until the goal is finally achieved.

I know, because I learned about it the hard way. From parish collections to Community Chest and United Fund campaigns in my home town; from hospital to college and convent drives in various other localities, I have run the gamut of professional and amateur attempts to raise funds. I sometimes think my experiences in human relations would fill a book. Some of them have been mildly frustrating, it is true, but most of these experiences reflect everlasting credit on the average man and his great generosity.

I am not a professional promoter, nor am I dependent upon this work for my livelihood. A print-shop proprietor by trade, I have never been paid for my participation in fund-raising activities. Inner satisfaction at having a share in the success of these worthy causes is the greatest and best of compensations. With the help of God and a load of luck, I have developed a moderately successful technique in the art of fund-raising. Here, in the most sketchy outline, I would like to pass along to others a few salient points about this kind of work.

FIRST STEPS

Once your drive is approved by your bishop, you can get started. But first recall that timing is a most important element. Ball players go into spring training to get limbered up for the season ahead. An architect draws blueprints before presenting a prospective building to a client. So, a fund-raising committee should make meticulous plans months in advance of the opening gun. Their drive should not conflict with established events like United Fund or Community Chest drives, conducted in October, or with such nationally advertised appeals as the Red Cross, perennially projected in March. These well-publicized activities usually command wide civic cooperation and support. Workers

Few if any non-professionals can discuss fund-raising with the authority of Mr. SULLIVAN. A well-known printer, he has headed at least two dozen committees dedicated to fund-raising for various Catholic causes.

connected with them are inclined to look askance at any competition or infringement on their respective territories—and rightly so. On the other hand, one good turn deserves another, so that if members of your organization have been known to pitch in and help on these or other like occasions, the rule of reciprocity will prove profitable to your particular operation at a later date.

Again—still in the important category of preparation—good will is a valuable factor in easing the load your committees will have to carry. In the case of a religious society, group or order which is contemplating a drive, personal relations with the general public and a good press are always desirable assets.

In fact—and don't frown at this—the attendance of priests at wakes and funerals can make a profound and permanent impression on the families concerned. When my beloved wife died ten years ago, among those present at the funeral Mass were Cardinal Spellman of New York, Archbishop Cushing of Boston and his then Auxiliary, Bishop Wright, now Bishop of Worcester, and about a hundred monsignors and priests. I shall always be at the service of these thoughtful clergymen in order to compensate, if possible, for their respect and kindness to my nine children and myself. Moreover, I think I am a typical Catholic, and so I suggest that it may be wise for fund-raising leaders to bear this reaction in mind in their own communities. To bury the dead is a spiritual work of mercy, but if it tends to have a material effect to boot, so much the better for you and your project.

So far, perhaps, I have raised nothing but eyebrows in this article. Let's get back to the fund-raising. Our committee is still working behind the scenes—and I mean working. We haven't even begun to fight, except on paper. In the first place, who is to spearhead the drive? Several names have been suggested and carefully screened as to character, reputation, availability and potential performance. We must have a man with the time, the inclination and the know-how. This last involves connections, direct or indirect, with known givers to charitable and benevolent causes. These persons should, if possible, be successfully contacted in advance of the drive. Their large donations will get your venture off to a flying start.

Our chairman must be a man noted for his own generosity. Otherwise, it would be inconsistent, if not altogether ridiculous, for him to attempt to induce others to give liberal donations, however worthy the cause.

With the right man selected, our introductory plans begin to take shape. There is still plenty of paper work to be done, and the time has come to assemble the ammunition. If there is to be a brochure—and there should be—the writers must be called in early for indoctrination. Pledge cards must be printed; committees and subcommittees must be lined up; report meetings should be scheduled at convenient times and places.

In the meantime, enterprising organizations will let no grass grow under their feet. Barnum and Bailey long ago learned the trick of putting side-shows into operation while patrons were assembling for the "big tent" performance, all the while collecting extra admissions.

I recall an incident which bears out this point. A growing parish decided to raise money for a new convent, but before the general drive was undertaken, a capable young priest conceived the idea of making the annual reunion a capital event. He proceeded to have 50,000 one-dollar tickets printed for the affair, which was to be held in a hall with a known capacity of only 3,000 persons. He called a meeting of 400 ladies and after an appeal of barely ten minutes he asked how many of those present would take 100 tickets. Everybody caught the spirit of the thing. About 80 raised their hands. (He had the tickets in stacks of 100 tied with rubber bands.) He then asked how many would take 75 and about 75 more responded. Then 50, 25 and finally 10. To make a long story short, the reunion realized \$41,000. I know the facts in the case well because the priest happened to be my late brother-in-law.

IN THE FIELD

In large-scale solicitations, we should draw up a list of "possibilities"—names of persons known to be in sympathy with our project. In the case of a college, let us say, we should gather names of alumni and students whose sense of obligation and personal loyalty might be brought into effective play. The more names on file, the greater the percentage of the response.

We are now ready to start. Calling in our corps of volunteer workers, we supply them with campaign kits containing brochures, a lucid explanation of the purpose of the drive and the all-important pledge card. We have deliberately set our quota above what we expect to realize, hoping nevertheless to reach the heights. We try to be supremely confident that we will realize what we actually need to see our dreams come true.

We find, in the beginning as well as in the end, that it is smart business to have all solicitors fill out their own pledge cards before calling on their prospects. It could be embarrassing to try to "sell" others when you cannot produce the evidence that you have previously sold the drive to yourself. Your own signed card will satisfy a natural curiosity on the part of those you approach. It also indicates your personal belief in the quality of your product.



In these days of installment buying and extended credit, it is not too difficult to induce subscribers to spread larger payments over a three-year period instead of giving one smaller payment at once and calling it quits. A notation on the card to the effect that "This pledge (three-year) shall be terminable at any time in the event of unforeseen circumstances or death," has often helped to triple the original gift. Nor should future benefits from bequests in wills be discounted.

ALL SORTS OF GIFTS

Don't fail to provide double-barreled appeals—general and particular. Both are necessary. I believe that the greatest response often comes through offering opportunities for commemorative gifts in the form of memorials to deceased or living loved ones—class and assembly rooms, libraries, dispensaries, oratories, laboratories, offices, faculty rooms, etc. Many givers prefer to have their contributions thus earmarked, rather than included in the general fund. It personalizes and perpetuates their gifts and gives them the rewarding feeling that they are actually responsible for a definite room, altar, chapel, etc.

Some are in a position to contribute physical as well as monetary gifts—tangible things which have to be considered in any building campaign. Many real expenses come after walls and roofs are constructed; for the building must be furnished and equipped; it needs maintenance. With this in mind, look for gifts of bedding, furniture, cutlery, electrical fixtures, clothing and other household accessories which, if not volunteered by friends, must be purchased from the hard-earned treasury. Tax-wise, donors can give "things" more easily than cash.

Summing up the many avenues of procedure recommended here, there is only one way of getting the money: Ask for it! I have vividly in mind the experience of a Midwestern bishop who, in the midst of a fund campaign in his diocese, was persuaded to call unannounced on an automobile manufacturer. His receptionist displayed genuine surprise at the dignitary's visit and indicated that her employer would be even more astounded. After an exchange of pleasantries in the inner sanctum, this gentleman, flattered by the visit, asked His Excellency what he could do for him. Spelling out the purpose of the fund campaign in which he was interested, the prelate answered that he would like a contribution of \$50,000. He got the shock of his life when the manufacturer, who was not noted for his philanthropy, calmly responded: "Do you want it all now?" Nervously, the bishop agreed that nothing could be fairer than to accept two checks for \$25,000 each, one dated as of that very day, the other as of January 10 of the following year. The transaction completed, the bishop tucked away the checks with profuse thanks. But he could not restrain his curiosity. "How did you come to give me \$50,000 so readily?" he inquired. The man replied: "Frankly, Bishop, it's because you asked for it!"

See what I mean? By setting your aims high and shooting for the more substantial gifts, as the bishop

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did, you will be astonished to find how easily you can exceed your minimum estimates. Ask person-to-person, not in writing or over the telephone. Your intended patron may be more readily disposed to give you the brush-off by letter or phone than he would in the intimacy of your company at his office or home. Call on him personally without formal appointment and try to make him feel that his card is the most important item in your portfolio. By all means see him alone, for the simple reason that a prospect who might be inclined

to lay his financial cards on the table before you in private, would not feel he could talk freely in the presence of an outsider. Press your point, and when you win him to your cause, make certain that you send him a personal note of thanks and that your sponsors write him a gracious note of appreciation, regardless of the size of his gift. And now, for whatever any of these tested tips may be worth, future volunteers in the business of begging dollars are entirely welcome to take over from here. Good luck to you!

Congress of the Lay Apostolate

David O'Shea

TIME IS THE SIGNIFICANT DIMENSION for the modern world. More and more frequently one notices that in everyday conversation it replaces distance as the mode of measurement between two points. New York is 22 hours from Chicago by car, 3 hours by plane. By jet, New York is now 15 hours from Moscow. In terms of the time dimension the world is visibly shrinking. This is an important feature of the new civilization being produced under the influence of scientific discovery and industrial production.

The laity of the Church has been thrown into prominence by the rapid evolution of a secular, technological civilization. The laity are present within this secular society. The clergy are already outside of it. The new responsibilities which this has thrown on the layman, and his training to undertake them, are the main items on the agenda at the second World Congress of the Lay Apostolate, meeting in Rome from October 5 to 13. Among the delegates are representatives of all the national Catholic lay organizations in the United States.

It was at Rome, too, that the first congress met in 1951. At that time the Holy Father commented on the challenge to the Church which has, over the past century, evoked such an active response in terms of the lay apostolate. "At the end of the 18th century," said the Pope,

a new factor came into play. On the one hand, the Constitution of the United States of America—a country which had an extraordinarily rapid development and where the Church soon began to grow considerably in life and vigor—and on the other hand, the French Revolution, with its consequences in Europe as well as overseas, led to the detachment of the Church from the State. Without taking effect everywhere at the same time and in the same degree, this separation everywhere had for its logical conclusion the leaving of the Church to assure by its

own means the freedom of its action, the accomplishment of its mission, the defense of its rights and of its liberty.

No longer able to work through governments, the Church must now rely on her lay members to ensure that the Gospel message will be heard in the marketplace and applied to the urgent issues of the day.

That there is much to be done in preparing lay people for their role is emphasized by the theme of this second congress. Vittorino Veronese, general secretary to the congress committee, has said that the choice of a theme was not very difficult. He remarked:

There can be no effective action of the laity in the world of today or tomorrow without an increased awareness of their immediate responsibilities on the part of lay people themselves, and a continued effort to use all the ordinary means of Christian education for the training of generations of Catholics deeply aware of their duty to the apostolate and spiritually equipped to carry it out.

This main theme, the education of the apostolic sense in the laity today, was defined and given preliminary study in the course of two meetings of experts, both priests and laymen. The study program was then drawn up and submitted for the approval of the Holy See under the general heading, "The Laity in the Crisis of the Modern World: Responsibilities and Formation."

The study program to be followed by delegates during the week-long meeting will cover three areas. The first will define the place of the apostolic action of the laity, both within the Church's redemptive mission and in relation to the spiritual crisis of the modern world, and will deal with the various forms that this lay action takes at the present time. The second part will consider the responsibilities of the laity in relation to needs in each part of the world, and on the international level. The third will deal with the essential problem of "basic training" for the lay apostolate.

MR. O'SHEA is executive assistant of the Catholic Action Federations in Chicago.

America • OCTOBER 12, 1957

The main emphasis of the congress will be on this "basic education," or "formation," as it is commonly called. It is a fundamental problem. The Church spends vast amounts of time and money on education for lay people, yet only a small proportion of the men and women who profit from this show evidence of having developed the "apostolic sense" of which Mr. Veronese speaks. Outside the areas of personal morality and family life—which admittedly are very important, though even here there is evidence of erosion—Catholics mostly take their values from the segment of society within which they are located.

MAKING CATHOLICS CATHOLIC-MINDED

An extreme example of this sort of thing is found in American Catholic attitudes on the race question. Catholics have made their contributions to the steady improvement of race relations, but it is noticeable that we generally move at about the same speed as the community at large, of which we are an integral part and whose values we absorb. It is not the Church which forms the thinking of the majority of its members on this crucial problem, but rather the ideas that are current in the society around them.

One could use other examples to show that there is an urgent need to work on this problem of the formation of "other Christs"; a need to develop Christians with this "apostolic sense," who will make *their* values a dynamic force in society.

One cause of difficulty in this question of formation was pointed up by Lance Wright, a British representative at one of the meetings of the congress preparatory committee. Commenting on the "double formation" (natural and supernatural) of the lay apostle, he said:

The theory is that you give a child a good grounding in Christian doctrine and then give him a good grounding in, say, engineering, and you will produce a Christian engineer. Unfortunately, experience shows that you do not. The best this educational approach can produce is an engineer who lives a good family life and dies in the faith. This is, indeed, something, but it is an inadequate pattern for the Christian lay vocation, granted always that Christianity is an incarnational religion and

requires to be lived to the full at all levels of experience.

The trouble seems to be that the engineering formation was represented to him, by implication, as being a non-religious activity. . . .

In the end—if I may be allowed a paradox—it turns on a realization of how

sacred the secular life really is. It is sacred because it is created by God and it is sacred because it affords the setting in which souls must work out their destiny.

No doubt this problem of "integral formation" will be given much attention at the congress. Pioneer work in this field was done by Canon Joseph Cardijn, founder of the Young Christian Workers (JOC), who has blazed a magnificent trail now being followed by priests the world over in training hundreds of thousands of lay people. In the United States, in addition to the Young Christian Workers, we have the Christian Family Movement, both using the same basic method.

Mention of these movements brings to mind something else which will be the subject of fruitful exchanges at the Rome meeting: the parish and the lay apostolate. It would be true to say, I think, that through the lay apostolate many lay people have rediscovered the parish. They have discovered that it is not mere buildings, an ecclesiastical plant, but, to use the Holy Father's eloquent description, "the Mystical Body of Christ in miniature." Here it is we become members of Christ, here it is we grow in Christ, with the help of His priests. Here Christians come together to participate in the Sacrifice of the Mass, indispensable in the formation of the apostolic sense, and in the other liturgical ceremonies.

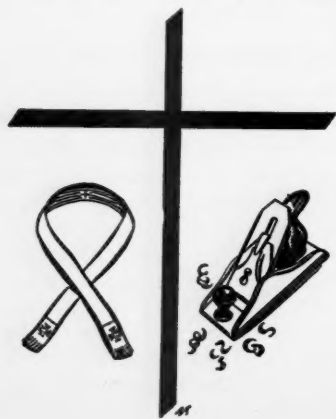
REDISCOVERING THE PARISH

It is in the parish that lay movements such as the Christian Family Movement and the Young Christian Workers are based, and the high-school division of the Young Christian Students is now developing programs for parish groups. Each parish group of these movements has its chaplain, who is concerned with the apostolic formation of the members. The parish is normally the first area of action for members, and remains one of their chief fields of endeavor even when they give some of their energies to work on problems in the wider spheres of economic and social life.

This activity within the parish covers a variety of needs, from welcoming a newly arrived family to organizing a credit union; from visiting a person who is ill to forming a young people's club; from getting to know the neighbors to promoting a Cana Conference. Such work within the parish can help build that dynamic Christian community about which we so often dream. Some intimation of its possibilities may be derived from reading Abbé Michonneau, or visiting Holy Trinity parish in Detroit.

Points relative to this were made in preparatory reports for the congress. One commented that: "To fulfil its role the parish must be a *community*. A community of Christians, differing in many ways, but united by the same faith and the same will to make Christ known to their brethren. We must return its full value to the *Ite Missa Est*."

Another, commenting on some difficulties in this area, said: "Even when we have many practicing Catholics and the churches are full, if religious individualism prevents true community life, the parish is failing to give that basic community witness which conditions the



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full understanding and revelation of the Mystery of the Church." The same report went on to suggest a goal to aim for:

It may be said that the community witness is already, at least partially, given in certain parishes through community worship and prayer. My reply is that we have reason for great satisfaction, but that this witness is accessible only to those who are practicing. A genuinely apostolic community must not only exist, but be manifested also to unbelievers, and so bear witness in their sight and through their daily lives. This supposes the organization and animation of teams in each area as basic communities which will bear witness to the larger Christian community gathered around the tabernacle, around the Sacrament of unity, for worship and for prayer.

The many experiments carried out all over the world in developing the parish community should result in a fruitful exchange of experiences at the congress, and also lead to invaluable conclusions for the guidance of priests and laity interested in this challenging task.

THE WORLD CHURCH

While much thought will be given at the congress to the problems of the "Mystical Body of Christ in miniature," its international character will inevitably emphasize the needs of the members of Christ throughout the world, as well as the needs of those not yet included in His Body. The population problem is one which usually appears quite early on the agenda when Catholics get together on an international level. This is probably because of the fact that contraception, the solution frequently proposed, and now being practiced in India, is completely condemned by our moral code. Moreover, if birth control becomes prevalent in the non-Western nations, missionary efforts will have one more obstacle to surmount.

The world's population is increasing at an annual rate of 25 million. This means increased pressure on sources of food and raw materials, on services, such as schools, hospitals, housing, transportation, etc. This enormous annual increase is predominantly in the areas of the world where the Church is weakest. Thus the Church is, on present figures, becoming smaller each year in relation to total world population, though continuing to grow in terms of its own membership.

The Communists are representing their system to the relatively underprivileged peoples of the world as the most efficient for picking up a nation by its bootstraps and bringing it rapidly to the level of a modern industrial state. They point to the example of Russia, and claim great things for China.

For Further Reading

Those who are interested in knowing more about the lay apostolate or in taking part in it will find a useful guide in a booklet, *The Laity and the International Scene*, published by Grailville Publications, Loveland, Ohio (48p., 75c.).

The peoples of Asia and Africa are becoming increasingly aware, as literacy spreads, that the dread forces of starvation and disease, drought and flood, have largely been conquered by the richer nations, and they are anxious for similar security. Fortunately, in many Asian and African countries rising pressures for economic progress and social reform are being channeled into national movements which, for the most part, are doing constructive work. The problem is whether they can do this work quickly enough.

Various UN agencies are doing a great deal to help, especially with the technical-assistance program. The U. S. foreign-aid program is another vital contribution in this field.

The Church is striving to increase her contribution. Medical missionaries are active in many countries. Existing hospitals are being maintained and new ones constructed. The building of schools and colleges has long been a major activity of the Church in mission countries. In the Philippines, an American Jesuit, Fr. Walter B. Hogan, has been the inspiration behind a very effective labor union.

However, the present resources of the missionary societies are not adequate to meet the needs; and one of the biggest deficiencies is trained people. Increasingly there are indications that the Holy Spirit is inspiring lay people to fill this gap, and that the Church is becoming aware of the great potential that exists amongst the laity.

Building technicians are being sent by the Young Christian Workers of Holland to build mission facilities in Africa. Lay teachers from England are staffing schools in Nigeria. Married couples from the United States are helping to raise the living standards and deepen the faith of people in a remote mission area of Mexico.

Modern organizations such as the International Catholic Auxiliaries and the recently formed Association for International Development are recruiting and training lay people in this country for work in mission areas. This last organization is the result of the efforts of three priests closely in touch with needs in less-developed countries of the world: Fr. Frederick A. McGuire, C.M., of the NCWC Mission Secretariat, Fr. John J. Considine of Maryknoll and Fr. Edward L. Murphy, S.J. We can hope that the congress of the lay apostolate will generate further activity in this relatively new field.

CATHOLIC INTERNATIONAL COOPERATION

Events in the world are hastening the growth of an international consciousness among all peoples; so it is to be expected that we would find it increasing amongst Catholics. There are now more than 1,500 international organizations in existence, and the number has been growing at the rate of 50 each year. In 1953 alone, there were 1,000 international conferences of one sort or another.

The growth of international organizations in the secular field finds its parallel in the Catholic community. The International Conference of Catholic Organizations

has 35 members, mostly organizations founded in this century. Examples are the International Federation of Catholic Journalists, Pax Romana (for university students and graduates), the International Confederation of Christian Trade Unions and the International Catholic Cinema Committee.

The growth of this international consciousness amongst Catholics was a necessary prerequisite to the calling of a world congress of the lay apostolate. This spirit of universality, with its firm doctrinal foundation in the Church's teaching with regard to the Mystical Body of Christ, was reflected in the conclusions of the first lay-apostolate congress in 1951, and was given warm encouragement by the Holy Father, who, in addressing the delegates, pointed to its potential fruitfulness. "We receive," he said,

your resolutions with pleasure; they express your firm desire to extend your hand to one another across national frontiers, in order to achieve in practice a full and efficacious collaboration in universal charity. If there is a power in the world capable of overthrowing the petty barriers of prejudice and of partisan spirit, and of disposing souls for a frank reconciliation and for a fraternal union among peoples, it is indeed the Catholic Church.

• IN EVERY LAY LIFE

This world congress in Rome may seem at first sight to be rather remote from our own lives. A second look, however, should show that it has implications for each of us. Whether we live in New York or Bangkok, the congress is concerned about us, about our formation and responsibilities as Catholic lay men and women. The meetings will cover many aspects of our life, some of which have been touched on in this article: the formation we receive in Catholic schools, our role in the parish, our responsibilities to our fellow men throughout the world.

The conclusions reached at Rome will ultimately influence the teaching in the schools attended by our children, and the work of the Catholic organizations to which they and we belong. These conclusions will give added impetus to the work of training individual Catholics in the parish for the work of the lay apostolate. They will set goals for the parish community which will affect us all. They may well lead to young men and women from our own parish giving a few years of their lives to help in some mission area of the world.

Following the last congress, regional meetings were held; in Uganda for the African countries, and in the Philippines for Asia. Perhaps another result of this year's meeting will be a Pan-American conference, which will bring the discussions closer to our American experience.

Certainly we will all be prayerfully hopeful that the conference may be successful in its efforts to discover what the family, school and parish can and must do to meet, in the words of the general secretary, "the deepest needs of the world today, of a world which is hungry above all for the fullness of apostolic Christianity, for contact with the charity of the living Christ."

DUBLIN LETTER

"EITHER YOU LIKE THE WORK of the British sculptor Henry Moore, or you don't." I am under the impression that the last man to say that to me had a pear-shaped head, a hole where his diaphragm ought to be, and was in an advanced stage of elephantiasis.

Dublin is rapidly becoming an art-conscious city. A few years ago its municipal fathers turned away a gift of Georges Rouault's somber *Christ and the Soldier* on the grounds that it was blasphemous. After a wilderness of discussion, the painting found sanctuary in the great ecclesiastical college at Maynooth, where it still hangs. The year before last the Municipal Gallery was offered a "reclining figure" by Henry Moore. This, too, was rejected; the municipal art committee declared that it was a monstrosity and not art.

It looks now as if we may have a first-class row on our hands, for Moore has been invited to design the William Butler Yeats memorial which is to find a place in Dublin's beautiful St. Stephen's Green. Already one columnist has declared the invitation to be "an affront to the memory of one of the last romantics." He maintains that Moore represents "a movement in art which is quite antagonistic to the essential spirit in Yeats' work."

The sculptor himself recently paid a three-day visit to Dublin to interview the memorial committee and view the site. Safe home again in his Hertfordshire studio—in the quaintly named village of Much Hadham—he said that all that had been agreed upon with the committee was that "when in about a year I have finished a large sculpture for the new Unesco building in Paris, I will try to find an idea for the Yeats memorial that will be worthy of the great poet." And, as if sensing a coming storm, he added that not all his best work was "abstract."

I find it difficult to believe that the Yeats I knew—the Yeats who felt that "in *Hamlet*, as so often in Shakespeare, I am in the presence of a soul on the storm-beaten threshold of sanctity"—would have rejected beauty in the later Greek or Renaissance sense as Moore professes to have done. Nor can I see him accepting Moore's "vitality" and his "cosmic allusions" as a substitute. But perhaps the members of the memorial committee know better. At any rate the denizens of Dublin's literary pubs have found a topic calculated to put an edge upon their ready wit.

Cyril Cusack, home from Broadway, where he earned much praise for his performance in O'Neill's *Moon for the Misbegotten*, is preparing to give Dublin audiences the measure of his *Hamlet*. Though most of Cyril's act-

MR. FALLON, who has been actor and producer at the Abbey Theatre and for Radio Eireann, was for 27 years drama critic for the Irish Monthly.

ing in recent years has taken place before camera and microphone, his real love is the theatre, and he has long cherished the wish to appear as Shakespeare's most meditative man.

Cyril's last Dublin appearance was in Sean O'Casey's much discussed play, *The Bishop's Bonfire*, which, though presented by Cyril himself, was directed by Tyrone Guthrie. It is doubtful if Tyrone Guthrie will direct this *Hamlet*. Some years ago Mr. Guthrie directed a *Hamlet* at the Gate Theatre, Dublin, in which much of Mr. Guthrie's genius appeared but little or none of Shakespeare's.

Dublin has seen many an admirable *Hamlet* but it is looking forward to this one with particular interest. According to Bernard Shaw, the type of actor that *Hamlet* requires is "one who can present a dramatic hero as a man whose passions are those which have produced the philosophy, the poetry, the art and the statecraft of the world and not merely those which have produced its weddings, coroners' inquests and executions." Cyril Cusack's approach should to a great extent add up to the type.

William Butler Yeats had his own views on how *Hamlet* should be played. He expected the actor "to be impassioned and yet to have a perfect self-possession." In the early years of the century, in the company of George Mair of the Manchester *Guardian*, he saw Sir Martin Harvey play *Hamlet* at the Theatre Royal, Manchester. After the performance Yeats was remarkably silent. At length Mair ventured to ask him what he thought of Harvey's *Hamlet*. "He played it," replied Yeats, "like a rabbit with a thunderbolt tied to its tail!"

VISITOR FROM AMERICA

The author of *Green Pastures* has just paid his first visit to Dublin. In London, arranging for the forthcoming production of his play *Hunter's Moon*, Marc Connelly decided to escape "the English Sunday" by slipping over to the city of James Joyce. One of his first activities here was a visit to the Martello Tower in Sandycove, which figures in the opening stanza of *Ulysses*. This, on his return to New York, he had hoped to discuss with his friend Dr. Oliver St. John Gogarty, surgeon, poet, playwright, supposedly the "Buck Mulligan" of *Ulysses*, and master of "conversational as-tringency." But Dr. Gogarty died on September 22.

Mr. Connelly paid the inevitable visit to the Abbey Theatre. He described Abbey playwright Lennox Robinson as "one of the best craftsmen of our day." Expressing contempt for "literary dabblers in the theatre," he went on to say: "Tennyson, Henry James, Stephen Spender, T. S. Eliot and, I believe, Tennessee Williams, all thought that they could patronize the theatre. They thought of it as a sort of literary slum that you went through holding your nose. But none of them knew how to make a play."

Admirers of Eliot and Williams will, no doubt, object to their inclusion in this list. After all, Eliot did make *Murder in the Cathedral*, and people seem willing to pay good money in order to see what they are prepared to accept as a play from Tennessee Williams. Offended

Eliot and Williams fans might well ask Mr. Connelly how it is that *Hunter's Moon*—which according to the *New York Times* has been in and out of its creator's typewriter for the past twenty years—has been so long in finding its feet in the theatre.

Of the writing of books on the Abbey Theatre there is seemingly no end. The latest, by Gerard Fay, London Editor of the Manchester *Guardian*, will be on sale before Christmas. It must be 36 years since, as a young and ambitious actor, I sat in the Green Room of the Abbey Theatre and listened to a schoolboy recite William Blake's *The Lamb*. The schoolboy was "Buster" Fay, son of my old elocution teacher, Frank Fay, who, with his brother Willie, had a major share in the foundation of the Abbey Theatre.

In a prolog to his book, Gerard "Buster" Fay points out that it does not profess to be a history of the Abbey Theatre.

To write that is a task beyond me—though I hope it will some day be done, preferably under the direction of a professional historian. It would be an excellent undertaking for the Cultural Relations Committee of the Irish Department of External Affairs to sponsor a large-scale history, and there is enough material to fill several volumes.

Gerard Fay's book is, in effect, the story of what his father and uncle, Frank and Willie, did or did not do at the Abbey Theatre. In 1903 Yeats wrote: "We owe our National Theatre Society to W. G. Fay and his brother—and we have always owed to his playing our chief successes." Thirty-five years later, P. S. O'Hegarty, who grew up with the movement, wrote:

In the case of the two brothers, Willie and Frank Fay, the theatre suffered an irreparable loss, a loss which is still felt and will continue to be felt to the end of its career. Nobody that ever surveys the history of the Abbey but will reflect on the irre-



parable loss to it of these two men of genius, dissimilar but each essential to the proper development of the theatre.

Without overindulging in filial pride, Gerard Fay's book on the Abbey Theatre (subtitled "Cradle of Genius") produces a wealth of evidence in support of the O'Hegarty point of view. The book will be published by Messrs. Clonmore and Reynolds, Dublin.

GABRIEL FALLON

BOOKS

The Shaping of the Modern World

THE AGE OF REVOLUTION (Vol. III of *A History of the English-Speaking Peoples*)
By Winston S. Churchill. Dodd, Mead.
402p. \$6

The current Book-of-the-Month Club selection ranges over three revolutions which occurred within a hundred years and involved Britain in a succession of three wars with France.

The English Revolution of 1688 expelled the last Catholic king, James II, from the British Isles and made it possible for his crafty and ruthless successor, William of Orange, who had a very low opinion of the English, to employ English wealth and power in revengeful concert with a general military coalition against Louis XIV of France.

The American Revolution of 1775 was delayed by the War of the Spanish Succession, which compelled the avoidance of fundamental issues in the Empire. Both in outlook and tradition, how-

ever, the American colonies had been steadily growing apart from the mother country. George III's determination that the colonies should share in the expenses of the Empire and in garrisoning the New World was economically understandable, but the tax methods employed to achieve these goals were ineffective and imprudent.

The French Revolution of 1789 proclaimed to Europe the principles of equality, liberty and the rights of man. It also gave a frightful demonstration of what happens when the social forces unleashed by cynical and idealistic reformers break free from all control.

Most Englishmen recoiled in horror. Fox alone in the House of Commons spoke out for the Revolution as long as he conscientiously could. By pursuing the retreating Austrians into Holland and violating the neutrality of that small country, the French citizen army de-ranged the whole delicate balance of

18th-century international politics and made a grand-scale war inevitable.

Mr. Churchill remarks that the War of 1812 ended in 1814 but that the Battle of New Orleans is an important event in American history. It made the career of Jackson, led to the belief that the Americans had decisively won the war and created an evil legend that the struggle had been a second War of Independence against British tyranny. Mr. Churchill holds that the root of the quarrel lay not in rival interpretations of maritime law but in the problems of the Western frontier.

After the defeat of Napoleon, the Congress of Vienna reached a moderate settlement with France. The pessimistic Castlereagh thought the treaty would be justified if it kept the peace for seven years. But he had built better than he knew. Peace persisted for forty years between the Great Powers, and the main framework of the settlements at Vienna and Paris endured until the 20th century.

A rigorous but colorful condensation has been employed in this volume in order to bring under examination, however briefly, both the political and military phases of this bellicose period that has so deeply influenced mankind.

Britain's three wars, far from exhausting the nation, brought it to the summit of the civilized world. Mr. Churchill is at his superb best in this flashing, crowded chronicle of such a great though impermanent achievement.

JOHN J. O'CONNOR

Loyola University Press, 3445 North Ashland Avenue, Chicago 13

The Praise of Wisdom

JESUIT STUDIES

by Edward L. Surtz, S.J.

Although More's social, economic, and political views have been reconstructed and determined in a more or less satisfactory manner, the ethical and theological problems of his *Utopia* (1516) have been either neglected or misunderstood. *The Praise of Wisdom* undertakes the study of religion and morals in *Utopia* and their import in relation to the contemporary scene on the eve of the Protestant Reformation. In general, the order of *Utopia* itself is followed in the discussion of the ideas: reason and faith, toleration and heresy, death and euthanasia, asceticism and celibacy, priests and bishops, the common religion, music and prayer, family and marriage, divorce and adultery, slavery, and war. Much material not ordinarily accessible has been made available, but the results of previous studies have been included wherever necessary to give a complete picture.

Cloth, xii + 402 pages.

\$4.00

Loyola University Press, 3445 North Ashland Avenue, Chicago 13

Three on Antiquity

THE SHRINE OF ST. PETER AND THE VATICAN EXCAVATIONS

By Jocelyn Toynbee and John Ward Perkins. Pantheon xxii + 293p. \$7.50

THE ROMAN CATACOMBS AND THEIR MARTYRS

By Ludwig Hertling, S.J., and Englebert Kirschbaum, S.J. Transl. by M. Joseph Costelloe, S.J. Bruce. xvi + 224p. \$3.50

A rising flood of publications reflects the world-wide interest excited by the excavations begun in 1939 under St. Peter's in Rome. Among those appearing in English, this study by two outstanding British archeologists ranks as by far the fullest and most competent. The authors have checked carefully the official report by the papal commission which supervised the undertaking; beyond this they have utilized a special permission of the Holy See to explore

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extensively at the site itself. Clearly and closely written, their account is sober and scholarly with over 50 pages of notes and 19 of appendices. It endeavors to catalog in detail the material unearthed, adding expert analyses of the facts and independent but very cautious interpretations of them.

Two parts of almost equal length divide the book. The first, more proximately of concern to classical students, describes the well-preserved pagan cemetery unexpectedly discovered. Therein we learn about the Vatican region in ancient times, the layout and chronology of the cemetery, the architecture and art of its sepulchres, the social position and beliefs of their occupants.

Attention will more universally focus on Part II, restricted to that small area within the cemetery directly beneath the high altar of the present basilica, traditionally marked as the burial spot of the Prince of the Apostles. Here the examination becomes minute. This is essential, for the remains, much altered from their original state by the activities of builders and plunderers, relinquish their precious secrets only after the most exhaustive sifting of every scrap of evidence, a task not yet completed. As a visual aid, 25 figures have been inserted. There are also 32 excellent full-page plates; curiously, all pertain to Part I.

The main achievement to date, according to the authors, has been to establish that Emperor Constantine in the fourth century centered his basilica, predecessor of the one now standing, precisely above an older monument to St. Peter dating from about 170 A.D. and still partly intact. Archeology thereby demonstrates that within a century or perhaps less of Peter's death veneration to him flourished in that locale—which reinforces the claim for the residence and martyrdom of the apostle at Rome. That this monument is the tomb of Peter and not just a shrine in his honor the authors are not fully convinced; hence the title of the book; hence their conclusion: "Absolute certainty about his grave-site is . . . not at the moment attainable" (p. 127). In any case proof for the presence and death of Peter in Rome does not rely solely on the exact location of a grave. Written evidence is at hand too; but the brief outline of it here unduly minimizes its force by referring to it as "far from negligible" (p.128).

Of all the monuments connected with Christian Rome the catacombs, along with St. Peter's and the Colosseum, are the surest magnets for visitors. With a

fascination all their own the underground cemeteries impart a sense of proximity to the Church's heroic age. It is not so well known that scientifically, too, their allure is almost unique; for they hoard in their 90-odd miles of corridors, a half-million or more tombs, inscriptions exceeding 20,000, plus paintings, statuary and other remains, a wealth of archeological material incomparably greater in extent and importance than any other excavations in the world. Both these values can be vicariously appreciated—and far better than is possible during the hurried inspections usual with tourists—by listening to two expert guides who know as much about the catacombs and all that is associated with them as any two persons living. Both are renowned professors at the Gregorian University in Rome, where Fr. Hertling lectures on ecclesiastical history, and Fr. Kirschbaum on Christian archeology. Their talents have combined to produce a popularization of the best type, braced by up-to-date scholarship which relies on credible evidence, and discards, when it does not explode, a mass of romantic, fanciful traditions.

All the expected details about these cities of the dead are given in this book: their origins, location, layout, technique of construction, contents, the complicated procedures necessary to explore and interpret their secrets, their curious history of successive veneration, vandalism and millennial oblivion. But there is a great deal more on allied topics. A chapter on the tombs of the Popes contains sketches of the Pontiffs themselves and their pontificates. Another on the martyrs traces the development of the cult of the saints. Two more summarize the history of the Roman persecutions from the viewpoint of both the government and its victims. A separate chapter on the tombs of the apostles analyzes the findings during the recent diggings under the basilica of St. Peter—and does so in a highly authoritative fashion, since Fr. Kirschbaum was a member of the four-man commission appointed by Pius XII to supervise this famous project. "The People of God" is the title of one of the most intriguing chapters; it examines the inscriptions to throw light on the life, customs, aspirations, social status and occupations of the faithful. An unsuspected fullness of meaning is discovered in chiseled phrases like *in pace, en agape*.

As repositories of the oldest extant Christian art, the catacombs are unmatched as museums. Their artistic treasures are classified, and their symbolism explained. The closing chapter,

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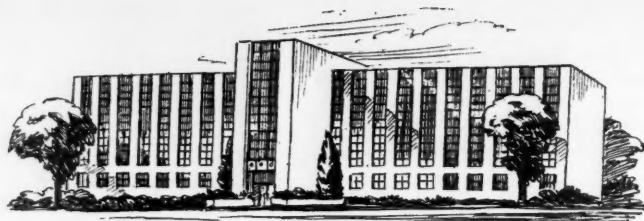
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one of the most attractive, on "The Creed of Catacombal Art," takes up a few of the more common themes: the Good Shepherd, the fish, the orant, the Magi, etc., as revealing the identity of primitive Christian faith with our own. Representations of St. Peter supply a seldom cited proof of early recognition of his primacy.

Together with 44 photographic plates, 8 maps, 19 pages of notes and bibliography and 8 pages of index, the whole adds up to an extremely informative, interesting and inspiring volume excellently translated.

JOHN F. BRODERICK

LOST CITIES

By Leonard Cottrell. Rinehart. 251p. \$4.50

Whatever may be the reasons, and I suspect that they are many and varied, the ancient world has caught the fancy of 20th-century man. Even before Toynbee's ambitious historical synthesis, the average educated person showed an increasing interest in his ancestors and the civilizations they built. To satisfy this awakening historical sense a few writers like Mr. Cottrell have retold, in vivid and lively but historically reliable fashion, the drama of the past and its achievements.

Our author has close to a dozen volumes of this kind to his credit together with years of experience on the BBC. writing and producing programs dealing with great archeological discoveries. He undoubtedly has the all too rare gift of communicating to others his own enthusiasm for rediscovering the past.

This book is limited to lost cities, those once thriving settlements swept under by the tide of history but now brought to light by the laborious efforts of several generations of archeologists. Some of these cities lay buried for centuries under the mounds of Mesopotamia; others were slowly strangled by the tropical jungles, such as the Mayan cities of Yucatan; some, like the Inca cities of Peru, were so inaccessible that it was not until 1911 that an intrepid Yankee, Hiram Bingham, managed to discover them. But most poignant of all is the lost city of Pompeii, which knew neither slow death nor decay but was struck down in a day by one terrible blow.

Combining the eyewitness account of the younger Pliny with his own rapid narrative, Mr. Cottrell gives a remarkably vivid account of the death and resurrection of Pompeii; one feels like a participant in the catastrophe that overwhelmed the city in 79 A.D.

America • OCTOBER 12, 1957

Our American tourists have always been awed by the huge winged and human-headed bulls guarding the Assyrian gallery of the British Museum. Weighing ten tons apiece and overpowering in their massive and brutal strength, they aptly symbolize the fierce civilization of that warrior-people. Cottrell tells us how Henry Layard, a daring and imaginative adventurer of the Victorian era, excavated the bulls and, under unbelievably difficult circumstances, supervised their shipment around the Cape of Good Hope to London.

Such stories, of which there are many in this book, remind us of our debt to the men of the last century who were the pioneers in discovering the ancient world. Twenty-four pages of plates illustrate this fascinating narrative of lost cities and the men who found them.

FREDERICK L. MORIARTY

THE MAN WHO PRESUMED

By Byron Farwell. Holt. 333p. \$5

Surely there could be fewer writing chores more difficult than cramming the fabulous life of Henry Morton Stanley into one volume; Stanley himself wrote a dozen books about his adventures in Africa. But Byron Farwell has attempted the impressive task and has brought it off admirably. To be sure, Mr. Farwell's portrait of the famous explorer-writer is done with sympathy and insight, and yet it is also colored with a kind of hero-worship perhaps inevitable in an author who spends a long time researching the life of a man toward whom he feels an understandable affection and respect.

To Mr. Farwell, Stanley could do no wrong, and in this attitude the author puts aside with a passing phrase the reliable reports by other writers that Stanley was at times cruel toward the African natives and despotic with his white subordinates. Any negative traits in the great adventurer are dismissed on the grounds that he had an unhappy childhood (he was illegitimate) and suffered an inferiority complex as a result of his early miseries (he was a hardened world-traveler while still in his teens). The possibility that Stanley grew into a pompous snob is never taken into consideration.

Mr. Farwell readily concedes that Stanley's fabulous life resembles juvenile fiction more than actual fact, and quite frankly certain passages of the book read like it. Yet, few men of the past century offer a writer such ex-

citing material. In trying to tell so much about his hero, the author must necessarily race through highly adventurous episodes which nevertheless keep the reader on the edge of his seat and which deserve more space. Those familiar only with Stanley's finding Dr. Livingstone and the now popular cliché he used in greeting the lost missionary will have an illuminating experience with this book.

GLENN D. KITTLER

Our Reviewers

JOHN J. O'CONNOR teaches in the Department of History at Georgetown University.

REV. JOHN F. BRODERICK, S.J., who took his doctorate in ecclesiastical history at the Gregorian University, Rome, is professor of that subject at Weston College, Weston, Mass.

REV. FREDERICK L. MORIARTY, S.J., is dean of the Faculty of Theology at Weston College, Weston, Mass.

GLENN D. KITTLER is author of the mission history, *The White Fathers*.

THE WORD

And now they brought before him a man who was palsied and bedridden; whereupon Jesus, seeing their faith, said to the palsied man, Son, take courage, thy sins are forgiven. (Matt. 9:2; Gospel for the 18th Sunday after Pentecost)

Here is a Gospel event which is given us briefly by the usually more detailed Matthew, and in striking detail by the ordinarily laconic Mark. The single Matthean verse we have quoted as a text is thus vividly expanded in the second Gospel.

And as soon as word went round that he was in a house there, such a crowd gathered that there was no room left even in front of the door; and he preached the word to them. And now they came to bring a palsied man to him, four of them carrying him at once; and found they could not bring him close to, because of the multitude. So they stripped the tiles from the roof over the place where Jesus was, and made an opening; then they let down the bed on which the palsied man lay.

Those four good fellows! It is easy

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to picture the delightful scene: our beloved Lord looking upward, smiling broadly amid dust and splinters of straw and falling bits of clay, while the four honest faces, so clear and triumphant against the blue sky, grin down at Him.

One cannot but wonder, with a little pang, whether the happy grins faded from those plain countenances when our Saviour said distinctly to the palsied man, *Son, take courage, thy sins are forgiven.* Well! This, we may be sure, was not exactly what the kindly, sweating quartet on the roof had had in mind when they performed their laborious act of brotherly charity.

Doubt it not for a moment: there is one sense in which we cannot depend on our blessed Lord. No matter how polite we try to be about it, we can never be certain that He wants a thing just because we want it.

This truth is a trifle chilling, is it not? Surely, at the unexpected words, *thy sins are forgiven*, the four faces against the sky, elevated as they were, must have fallen indeed; surely those assorted high spirits must have been dashed. Didn't the Prophet down there, who was usually so decent about everything,

see how sick and sore and spent their poor friend was?

Yes, the Prophet did see the sick man's palsy, and, being considerably more than a prophet, He saw considerably more than the sufferer's physical woe. We have no way of being sure that the sick man himself wasn't even happier to be absolved than to be healed.

Nevertheless, we may as well candidly admit and therefore generally expect one striking difference between our habitual views and the timeless, changeless attitude of Christ our Lord. We are always naturally natural. He is always naturally supernatural.

We want that pain in the chest to go away; Christ wants that stain on our soul to be cleared up. We would wish to enjoy better appetite for our food; our Lord would welcome in us a sharper relish for the Eucharistic Bread. We would be pleased to be much loved; He would be pleased if we loved much. We would like to live to a ripe old age; Christ wills that we live forever.

Could it really be that the Lord knows best, after all? And did the four honest fellows on the roof grow wise enough

so that one day they were genuinely glad that Christ had first healed the sick soul in the sick body of their very sick but very fortunate friend?

VINCENT P. MCCORRY, S.J.

TELEVISION

Though the progress of educational television has so far been rather disappointing, there has been at least one encouraging report about it in recent weeks. This was the favorable reaction—by critics and the viewing public—to a new series of televised courses for credit being offered by WCBS-TV, the Columbia Broadcasting System's New York station, in cooperation with New York University.

When these programs were announced last spring, there was considerable skepticism about them. The series, called "Sunrise Semester," was to run from 6:30 to 7 o'clock five mornings a week. The reaction to the announcement of this time segment was generally derisive. Who, it was asked, would be willing to pay money to listen to lectures at such an early hour of the day? Long before "Sunrise Semester" began, it was dismissed as a fiasco by some who read and heard about it.

Registration for the course was at first slow and probably discouraging for the university and the station. Applicants who wished to obtain credit for their participation in the program had to pay fees only slightly below those charged for instruction in regular university classes. And the processing of applications had to be carried out with the same time-consuming care required for on-campus registrations.

The station, assuming that no sponsor would dream of peddling his soap at so unpopular an hour, expected to sustain a cost of about \$50,000 for the first semester's programs. Some of the more commercial-minded observers in the industry regarded the project as a totally unjustifiable waste of money and effort. But during the summer there were encouraging signs of public interest, and just before "Sunrise Semester" went on the air, it was announced that more than 7,500 persons had written to the university to get more information about the televised classes.

Sam Cook Digges, the general manager of WCBS-TV, in a letter published shortly before the first program was to begin, expressed surprise at the objections that had been raised to the early-morning time period. "We selected the

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time," he wrote, "because we wanted to telecast the three-hour credit course at least half an hour a day, five days a week, and because we wanted to give as many working people as possible an opportunity to take it."

On account of commercial demands, the station's schedule did not permit the telecasting of the series in the evening, Mr. Digges said. And referring to the viewer, he added: "We are talking about the desire to learn on the part of the viewer. If he has that desire, he will certainly participate in these courses. If he does not have the desire, nothing could induce him to watch them, even if they were telecast at 9 o'clock at night."

Subsequent developments seemed to prove that Mr. Digges was right. The first course, called "Comparative Literature 10," began on a Monday morning with Prof. Floyd Zulli Jr. of NYU conducting a class dealing with the novels and essays of the 19th-century French author Stendahl. The program got highly favorable reactions from critics, most of whom were rising at an abnormally early hour to witness it and might not have been expected to be in a particularly receptive mood.

There were two other encouraging developments. New York University's bookstore and other book dealers reported an immediate sharp rise in demand for the works of Stendahl. Then the station had an unexpected windfall when Barnes & Noble, a long-established firm dealing principally in textbooks, bought time for commercial announcements preceding and following the early-morning telecasts. Educational television had scored an unexpected hit—and many observers are hoping earnestly that its success will continue.

J. P. SHANLEY

RECORDINGS

Last month was concerto month. We are accustomed to expect the large gesture from Artur Schnabel, and it comes this time in the LP disk of Beethoven's *Five Piano Concertos*, obtainable singly or in one handsome album. An item like this really demands a full page of comment, but it must suffice to say that the renditions (with Josef Krips and the Symphony of the Air) are impeccably played, and strike throughout a note of confident authority. The music covers a period of about 15 years in the composer's career—from his



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early mastery to his complete maturity. We find here that unique mixture of romantic and heroic elements, of classicism and personal expression, that is Beethoven's contribution to music (Vic. LM 6702).

Several concertos of the 1930's have now become standard works, but recordings of them are not numerous. So it is a pleasure to have the two Ravel piano concertos on the Vox label, with Vlado Perlemuter accompanied by the Colonne Concerts Orchestra. The artist captures the grim excitement of the *Concerto for Left Hand* as well as the polished gaiety and languor of the *Concerto in G*, with its matchless second movement (PL 9220).

The second movement is also the highlight in Prokofiev's *Violin Concerto in G Minor*, though lyricism is the prevailing character of the whole work. The music, likable and easy on the ears, deserves more popularity than it currently enjoys. Soloist Leonid Kogan is a fine exponent of this example of late Russian Romanticism (Angel 35344).

Bartók's *Concerto for Violin* is quite something else. Here one of the fathers of contemporary music succeeds in conveying an essentially romantic message through a personal style and idiom that are permeated with an ageless Magyar spirit and a 20th-century technique. Yehudi Menuhin offers an accomplished reading of this difficult work under the baton of Antal Dorati, who has previously shown his talent for Hungarian music (MG 50140).

Other Instrumental Music

Pierre Monteux follows up his excellent recording of *The Rite of Spring* with a remarkable traversal of Stravinsky's other well-known ballet, *Petroushka*. Thoroughly as one may know this score, he yet receives from this reading a fuller conception of the music's meaning and a new impact from its fresh and

intriguing colors; nor is the impact tarnished by several misdemeanors from the Paris Conservatory Orchestra (Vic. LM 2113).

Recent chamber music includes an item that should be of special interest to serious students of literature. *Jacobean Consort Music*, produced under the competent direction of Thurston Dart, presents a recital of "private music" such as was played in the court of James I (Oiseau 50133). . . . Dvorak's felicitous command over the string quartet is especially evidenced by one of his late works, *Quartet No. 7*, played by the Czech Janacek Quartet with native understanding and skill. His statements are not concerned with profundities, but they are wholesome, wise and full of humane old-world sentiment. One can scarcely think of a more attractive introduction to chamber music (Decca DL 9919).

Vocal Music

La Bohème is issued this season on Angel (3560B), with a team of La Scala artists under Antonino Votto. There is some fine singing from Callas, Di Stefano, Panerai and Anna Moffo—but Votto seems unsure of the pace he ought to set, with the result that a consistent dramatic intensity is lacking. My preference is still for the Victor/Beecham set.

For straight comic opera, the best recent release is an abridgement of Offenbach's *La Périchole*, which was a huge success at the Met last year. The story is kept moving by means of alternating narrative and music. Patrice Munsel and Theodor Uppman take the honors with their lilting and exuberant songs. Cyril Ritchard somehow or other manages to convince one that he is singing—and there is first-rate support by chorus and orchestra under Jean Morel (Vic. LOC 1029).

Other vocal offerings are a set of somber *Lieder of Hugo Wolf* and the *Dichterliebe* of Schumann, sung with the same intelligence and sensitive artistry that have distinguished previous recitals of Dietrich Fischer-Dieskau. The Wolf songs are the more intense and are best taken only a few at a time (Angel 35474); the quixotic Schumann pieces are paired with six selected songs by Brahms (Decca DL 9930).

In a lighter, though classical vein, is a set of English madrigals and folk songs, sung with intimate feeling for style by a mixed ensemble of six vocalists known as the English Singers. Morley, Byrd, Gibbons, Holst and Vaughan Williams are represented (Angel 35461).

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